A SERMON PREACHED AT PAVLS CROSSE

the 9 of February, *being the first Sunday in the Parlea-* ment, Anno.1588.by *Richard Bancroft D. of* Divinity, and Chapl ine to the right Hono- *rable Sir Christopher Hatton Knight L.* Chancelor *of* England.

Wherein some things are now added, which then were omitted, eyther through want of time or defalt in memory.

Nil rectum q.d non a Deo directum.

2 Tim. 2. 16. Jo: Ailmer.

Stay prophane, and vaine bablings, for they will increase unto more ungodlines.

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Chiſmaticos non fides diverſa facit: ſed communionis dirupta ſocietas. Schiſmatikes, are ſuch as retaining with us the true faith, do ſeparate themſelves from us, for orders, and ceremonies. Auguſt.

Nullum Schiſma non ſibi aliquam poſtea confingit hæreſim, ut recte ab Eccleſia receſſiſſe videatur. Schiſmatikes in ſhort time for the moſt part do proove heretikes. Hierom.

Epiſtolas plenas mendaciorum & fraudulentiæ atque perjurii in orbem dirigunt, ut & aures polluant audientium & exiſtimationem ſimplicium lædant, quod impleatur in eis hoc quod ſcriptum eſt: a prophetis Hieruſalem eſt egreſſa pollutio in omnem terram. Non enim eis ſufficit iniquitatem propriam devorare et proximum lædere: ſed quos ſemel oderunt per univerſum orbem infamare conantur & ubique ſeminare blaſphemias. That is in effect thus. In that they caſt abroad their infamous libels, ſo lewdly fraught with lies, and ſleights, to corrupt thereby the eares of their hearers, and to hurt the opinion, & judgment of the ſimpler ſort: that is fulfilled in them which is written: From the falſe prophets which are in the Church, is wickednesſe gone foorth into all the Land. For it is not ſufficient for them to hide, and devoure their owne iniquities, and by ſuch calumniations to hurt their neighbours: but thoſe whom once they hate, they labor to defame through all the World, and do ſow in every place their curſed, and ſlanderous ſpeeches. Hierom.

Galat. *Discipulos sæpenumero gignunt, ideo se notiores quòd Magistros superent audacia, vana ostentatione & inani suasione perfectionis. Hi cum aliquid addiderunt aut immutârunt, suam quoque seorsim habent sectam, cujus ipsi eadem permoti gloriæ cupiditate authores videri volunt. Nemo enim est ejusmodi vir, qui non aliquid novi comminiscendo eminere & nominari, & magister suorum, aut doctor dici & haberi cupiat.* The schollers of schismatikes, through a vaine ostentation, and perswasion of perfection, are commonly more impudent, and worse than their masters. These men having added or changed any thing, will have by themselves a sect of their owen, whereof (being as desirous of glory as their masters) they desire to be reputed the authors. For there is none of them who by devising of some new tricke, doth not covet to be famous, and to be accounted a Captaine, and doctor of his owne cure.

1 Ioh. 4. 1.

Dearly beloved, beleeve not every ſpirit, but trie the ſpirits whether they bee of God: For manie falſe Prophets are gone out into the World.

THESE words which I have read unto you (right Hon. and beloved in the Lord) do divide themſelves into three parts: a Prohibition, *Beleeve not every ſpirit*: a Commandement, *But trie the ſpirits whether they be of God*: and a Reaſon of them both, *Becauſe many falſe Prophets are gone out into the World.* Of theſe three parts, the laſt in order is the firſt in nature; and the firſt is the laſt: and I meane to proceed accordingly. Firſt I will ſhew unto you, that many falſe Prophets are gone out into the World: Secondly, the triall of them

is to be considered of: which two poynts being well understood, the necessity of the prohibition will evidently appeare; which is, that we ought not to beleeve every spirit.

Many false Prophets are gone out, &c.

In this first part I obserue foure things: the number of these Prophets, they are many: their qualitie, they are false: their going out, and the causes that move them so to do: and where they remaine, they are gone into the World.

The number of these Prophets. Acts.8. Acts 13. Apoc.2. 2 Tim.2. 1Tim.1. 2.Tim.1. 3.Iohn. Acts.5. Irenæus.

As concerning the number of these Prophets, the Scriptures do name these: *Simon Magus*, *Elimas*, *Barjehu*, the *Nicholaites*, *Hyminæus*, *Philetus*, *Alexander*, *Phigellus*, *Hermogenes*, *Diotrephes*, *Theudas*, and *Iudas* of Galilee. To whom also these may be added: *Ebion*, *Cerinthus*, the *Carpocratians*, *Simon* of Galilee, *Menander*, and divers others.

With these Prophets the Church was so troubled, and disquieted in St. *Iohns* time, that (as it seemed) some cared for no Spirit, Prophet, nor Doctrine: and some were so giddy-headed, that in a manner every spirit contented them, which caused the Apostle to use in effect these words: to the one sort, Beleeve not every spirit: and to the other, although you are not to beleeve every spirit, yet it is your duty to beleeve some spirit.

After the Apostles times, as it were out of

of the ashes of these false Prophets, there grew, and sproung up so many other schismatikes, and heretikes: as *Ireneus*, *Tertullian*, *Epiphanius*, and S^t. *Augustine* do testifie, that the very name of CHRIST began to bee odious among the people: and as *Socrates* reporteth, the Christians were mocked, and jested at upon publike stages, and in their common interludes. *Socrates.*

Of the times in like manner wherein wee now live, the Apostle S^t. *Paul* did propheſie, that there should bee many false Prophets: and wee do see his sayings therein to bee fulfilled by the number of such Prophets as now remaine amongst us: *Arrians*, *Donatists*, *Papists*, *Libertines*, *Anabaptists*, the *Family* of love, and sundry other (I know not of what opinion) so many sectaries, and schismatikes, as that in very deed divers do revolt daily to Papistry, many are become meerly Atheists, and the best do stand in some sort at a gaze. 1 Tim. 4.

So as all the complaints which in times past have beene made heereof, may trulie bee applied to these our daies wherein wee now live; *Vos Christiani dissidetis inter vos & tot sectas habetis: quæ licet omnes Christianismi titulum sibi vendicent, tamen alia aliam execratur & condemnat. Quare vestra religio vera non est, nec à Deo originem ducit.* Yee Protestants say the Papists (as *Clemens Alexandrinus* noteth some others to have said upon the like occasion) yee *Clem. Strom. lib. 7.*

yee dissent amongst your selves, and maintaine so many sects: which sects notwithstanding they all claime the title of Christian Religion, yet one of them curseth, and condemneth another: and therefore your Religion is not true, nor hath her beginning or ground from GOD.

Chrys. in act. Homil 33. And *Chrysostome* of the Atheists; *Venit gentilis & dicit, vellem fieri Christianus: Sed nescio cui adhæream. Multæ inter vos sunt pugnæ, seditiones & tumultus. Nescio quod dogma eligam, quod præferam.* The Infidell, and Heathen commeth, and saith, I would bee a Christian man, but I know not whom I should follow: there is much strife, dissension, and trouble amongst you: I can not tell what Doctrine to chuse to set before other: *Nam singuli dicunt, ego verum dico*: for every one saith, I speake the truth.

The best amongst us in like manner I feare are come to the same passe that they were at in *Melanthons* time, who complained as hee writeth in this sort; *Quos fugiamus habemus, quos sequamur non intelligimus*: Wee understand whom to avoid (meaning the Papists) but as yet whom to follow wee know not. GOD for his mercies sake remoove this great stumbling blocke from amongst us: even as hee shall see it to bee most expedient for his Church.

Melanct. resp. ad Staphyl.

The qualities of those Prophets. Now of the qualitie of those Prophets: they are false: false in Doctrine, and false

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in conversation. In respect of their Doctrine, they are called in the Scriptures Spirits of error, seducers, deceivers, juglers, authors of divers sects, false speakers, and the children of the Divell, who is the father of all falshoode. 1 Tim. 4. 2 Iohn. Col. 2. 2 Tim. 3. 2 Tim. 3. 1 Tim. 4. 1 Iohn 4.

In respect of their conversation they are said to bee humble, and lowlie in outward shew, but yet of nature verie contentions, and unquiet, doting about questions, and strife of words: whereof commeth envie, strife, railings; and evill surmisings. Their mouths do speake proud things, and swelling words of vanitie: likewise dangerous things. They are bold, and stand in their owne conceit: they despise government, and feare not to speake evill of them that are in dignitie, and authoritie; whereas the Angels which are greater both in power, and might give not railing judgement against them before the LORD. They are Libellers, and do speake evill of those things which they know not. They are bolder in avouching their untruths, and in depraving their superiours, than *Michael* the Archangell durst be when hee strove against the Divell. Col. 2. 1 Tim. 6. Iude. 2 Peter. 2. Iude

In both these respects they are resembled in the Scriptures, and in the ancient Fathers unto divers things; as unto painted wals, and Sepulchers, because they are hypocrites: to Trees which have nothing but leaves, because they are fruitlesse: to the Mer-maides Mat. 23. Luke 11. *Iust. Mart.*

becauſe they hide their errours under their counterfeit, and faire ſpeeches: to *Helena*, of Greece, for that they move as great contention in the Church as ſhee did troubles betwixt the *Grecians*, and the *Trojans*: to the diſeaſes called the Leproſie, and the Cancer, in that their corruption taketh deepe roote, and ſpreadeth ſo farre: to a Serpent that is lapped up together, becauſe they have many windings, and contradictions: to the Fiſh named a Cuttle, for that they infect men with their blacke, and ſlanderous calumniations: to Snakes or Adders, *The poyſon of Aſpes being under their lips*: to the Viper, becauſe they regard not to wound, and deſtroy their mother the Church: to Tygers, and Lions, for that they are very cruell, and fierce: and to diverſe other ſuch thinges as ought to make them odious to all that love the truth.

2. Tim. 2.

Rom. 13.

Of theſe falſe Prophets ſome indevour to ſeduce the godly under pretence of dreames, and Revelations: eſpecially the popiſh Prieſtes, and Prophets. For prooving of their reall preſence, and purgatorie, as it appeareth moſt manifeſtlie in divers of their Bookes: but eſpecially touching purgatorie in *Dionyſius* the Carthuſian; *De quatuor noviſſimis*.

Dionyſius

Vnto theſe I might adde the holie Maide of *Lisbone*, who did propheſie this laſt yeere (if the report bee true) that the invincible Navy of the *Spaniards* ſhould no ſooner approch

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the Coast of England, but that presently all English mens harts should faile them, and the *Spaniards* obtaine the Victory. I pray GOD that all Propheſies, and attempts against England have never better ſucceſſe then theſe of late have had.

There are other falſe Prophets in like manner ſo termed, becauſe they do apply the ſayings of the true Prophets unto a falſe end, and purpoſe: as thoſe in the Apoſtles times who tooke upon them to ſet downe peremptorilie the certaine time of the Day of judgment. Such there are alſo in theſe daies: eſpecially *Brocard* the *Italian*, who expoundeth the Propheſies of *Eſay*, *Ezechiell*, and the reſt touching the overthrow of *Ieruſalem*, *Ægypt*, *Tyre*, *Sidon*, and *Babylon* with their Kings, and Rulers to bee underſtood of the deſtruction of *Amwarpe*, *Paris*, the Prince of *Orange*, the Prince of *Conde*, and others both noble Men, and famous Cities in theſe laſt daies. *Danæus in prolego. in 12 Proph. cap 8.*

Of this number I may very well account the late obſtinate heretike *Francis Ket*, who was within theſe two Months burnt at Norwiche. All the places in the Prophets which did deſcribe the ſpirituall Kingdome of CHRIST, he applied to the materiall reſtauration of the earthly *Ieruſalem*: affirming that as many as would be ſaved, muſt go, and dwell there in the Land of *Chanaan*. *Ket.*

Another of this ſort (whoſe Booke I have,

written

written with his owne hand) endevoreth to proove out of the Prophets, that ELIZABETH now Queene of England is ordained of GOD to be Queene of *Ieruſalem*: even as the Anabaptiſts long ſince dreamed of *John Bocaldus* of *Leeden*, whom as *Bullinger* noteth, they crowned King of *Ieruſalem*.

Contr. Anab.

Laſtly they are to be reckoned amongſt the number of theſe falſe Prophets, who do pervert the meaning of the Scriptures for the maintenance, and defence of any falſe Doctrine, ſchiſme, or hereſie. Heereof you know I might give you many examples: I pray you beare with me if I ſet downe one as ſtrange in my opinion, as any is to be found in a matter of no greater importance.

The name of falſe Prophet I am content in diverſe reſpects to ſuppreſſe: the matter it ſelfe which I meane, ſtandeth in this ſort. There are very many now a daies, who do affirme that when CHRIST uſed theſe Words, *Dic eccleſiæ*, he meant thereby to eſtabliſh in the Church for ever the ſame plat, and forme of Eccleſiaſticall government, to be erected in every Pariſh, which *Moſes* by *Iethroes* counſell appointed in mount Sinay: and which afterward the *Iewes* did imitate in their particular ſynagogs.

Math. 18.

Num. 11.

The certain forme of Eccleſ. govern.

They had (ſay theſe men) in their ſynagogs their Prieſts, we muſt have in every Pariſh our paſtors: they their Levites, we our Doctors: they their rulers of their ſynagogs, wee our elders:

elders : they their Leviticall treaſurers, we our Deacons.

This forme of government they call the Tabernacle which GOD hath appointed, the glory of God, and of his Sonne IESVS CHRIST, the preſence of God, the place which he hath choſen to put his name there, the Court of the LORD, and the ſhining foorth of GODS glory. Where this Eccleſiaſticall ſynode is not erected, they ſay GODS ordinance is not performed : the office of CHRIST as he is a King is not acknowledged : in effect that without this government we can never attaine to a right, and true feeling of Chriſtian Religion, but are to be reckoned amongſt thoſe who are accounted to ſay of CHRIST as is in *Luke*, *Wee will not have this man to raigne over us.*

And their concluſion upon this poynt againſt all that do withſtand their Governement is this, according as it likewiſe followeth in the ſame place : *Thoſe mine enemies which would not that I ſhould Reigne over them, bring hither, and Slay them before mee.* Demonſtra. of Diſciplin. Luke 19 27

Heere you ſee there is great vehemencie uſed, and very ſharpe applications are urged, A man would thinke that if the ground of this government were not more cleere then the Sunne, and ſo determined of by all the godly, and learned in the World ever ſince CHRISTS

time, they could never be halfe ſo reſolute or earneſt.

But heerein they paſſe indeede the meaſure of a modeſt mans conceite. For there was never ancient Father ſince the Apoſtles times, were he never ſo learned or ſtudious of the truth: there was never particular Church, Councell or Synode, or any man of judgment that ever lived till theſe latter times (as I thinke, and I have taken paines for the ſearch thereof) that did ever ſo expound, and interpret that place: or that ever did ſo much as once dreame of any ſuch meaning.

Beſides, it is moſt manifeſt that there hath beene a diverſe government from this uſed in the Church ever ſince the Apoſtles times: and theſe men themſelves confeſſe that long before the Councell of Nice this their government began greately to decay; and
T. C. that ſince the ſayd Councell it was never heard of in Chriſtendome untill theſe their times.

A very ſtrange matter if it were true, that CHRIST ſhould erect a forme of government for the ruling of his Church to continue from his departure out of the World untill his comming againe: and that the ſame ſhould never be once thought of or put in practiſe for the ſpace of 1500. yeeres, or at the leaſt (to take them at the beſt) that the government, and Kingdome of CHRIST ſhould then

then be overthrowne, when by all mens confessions the Divinity of his person, the vertue of his Priest-hood, the power of his office as he is a Prophet, and the honour of his kingly authority, was so godly, so learnedly, and so mightily established against the *Arrians*, in the councell of Nice, as that the confession of the Christian Faith then set foorth, hath ever since without contradiction beene received in the Church. *Concil. Nice.*

So as for mine owne part I cannot choose but account these Interpreters to be in truth perverters of CHRISTS meaning: and do holde them among the number of those of whom *Tertullian* speaking saith: *Cædem scripturarum factum ad materiam suam*: They murther the Scriptures to serve their owne purpose. And thus of their qualities. *Tertul. de præscrip adverſ. hæret.*

Manie false Prophets are gone out. Are gone out, that is, are manifest. Before they lay hid in the Church, but now by their schismes they have made themselves knowen. They departed from the congregations of the faithfull accounting them ungodly: and have gathered to themselves companions agreeable to their owne humors: which they only esteeme for the Churches of God. False Prophets go out.

Thus all heretikes, and schismatikes have done from the beginning, wherein they are greatly to be wondred at. For this hath ever beene reckoned a most certaine ground, and principle in Religion, that the Church

August. which maintaineth without error the Faith of CHRIST, which holdeth the true Doctrine of the Gospell in matters necessary to salvation, and preacheth the same; which retaineth the lawfull use of those Sacraments onely which CHRIST hath appoynted, and which appointeth vice to be punished, and vertue to bee maintained; notwithstanding in some other respects, and in some poynts it have many blemishes, imperfections, nay divers, and sundry errours, is yet to be acknowledged for the mother of the faithfull, the House of GOD, the Arke of *Noe*, the Piller of truth, and the Spouse of CHRIST. From which Church whosoever doth separate himselfe, he is to be reckoned a schismatike or an heretike.

I might bring very many testimonies out of the ancient Fathers to proove this principle: especially out of Saint *Augustine* against the Donatists; but I hold it needlesse. And yet for the better satisfaction of those which are of the new humour, I will trouble you with the judgment heerein of a man of the new reformation. *Danæus* handleth this poynt at large, and is flat of this opinion, that whosoever departeth from the Church for any imperfections or errours, which do not impugne nor overthrow the substance, and Articles of the Christian Faith, he is a schismatike: *Quia discedit ab eo cœtu, qui fundamentum veræ fidei verè retinet*: Because he departeth

Danæus 1. sar. par. 3. lib. 1. cap. 13

teth from that company, which truely retaineth the foundation of the true faith. And out of this Church, sayth he, *Nulla est salus*, there is no salvation.

Touching the causes why false Prophets with so great danger of their soules do depart from the Church: if we respect them as they are indeed, J can say nothing, but as it is contained in the old distinction; They were in the Church, but they were not of the Church. Or as Saint *Iohn* sayth; *They went out from us, because they were not of us: for if they had beene of us, they should have continued with us.* In the LORDS Barne there is contained both Wheate, and Chaffe. *Triticum non rapit ventus, nec arborem solida radice fundatam: sed inanes duntaxat paleas jactat tempestas*: The winde (sayth Saint *Cyprian*) carrieth not away the Wheate, nor overthroweth the Tree that is deepely rooted, but the slight Chaffe onely is tossed, and carried away with the tempest: howbeit although in truth they depart from the Church, because they were not of the Church, yet there are certaine reasons whereby they are mooved so to do.

The cause why false Prophets go out.

1. Iohn. 2.

Mat. 3. 13.

Cyprian.

Martin affirmeth that there are so many schismes in the Church of England at this Day, because that Bishops will not suffer men to do as they list (for J can make no better sense of his discourse touching that matter) but for mine owne part J am not of his opi-

nion. For J finde in the ancient Fathers ſundry other cauſes farre differing being truly applied, from thoſe which *Martin* alledgeth. Of which cauſes if that which J have to ſay do haply diſpleaſe any, let them not be offended with me, but rather blame themſelves, and their owne demeanour, in that a man can ſcarcely ſpeake any thing out of the ſaide godly fathers as touching the behaviour of the ancient heretikes, and ſchiſmatikes, but he ſhall ſeeme to point at, and deſcribe the factions in theſe daies.

1. Contempt of B B.

There are many cauſes ſet downe by the ſaid ancient fathers why ſo many falſe Prophets do goe out into the VVorld, but J will onely touch foure, whereof I find the contempt of Biſhops: eſpecially to be one. For unto them, as Saint *Ierome* ſayth, ever ſince Saint *Markes* time the care of Church government hath beene committed. They had authority over the reſt of the Miniſtery, *Vt ſchiſmatum ſemina tollerentur*: That the ſeede of ſchiſmes might be taken away. And againe, *Ne unuſquiſque ad ſe trahens Chriſti Eccleſiam rumperet*: Leſt every one drawing to himſelfe by a ſeverall way ſhould rent in peeces the Church of CHRIST. For if Biſhops had not that authority, *Tot in Eccleſiis efficerentur ſchiſmata quot Sacerdotes*: There would be as many ſchiſmes in the Church as there are Prieſts.

Epiſt. ad Evagr.

Idem. in 1. Tit.

Idem. ad. Evagr.

Idem cont. Luciſc.

VVhich thing being obſerved before Je-

Ad Rogatianum.

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romes time by Saint *Cyprian* : *Initia hæreticorum & ortus atque conatus schismaticorum male cogitantium, hæc sunt, &c. Vt præpositum superbo tumore contemnant. Sic de Ecclesia receditur: sic altare prophanum foris collocatur : sic contra pacem Christi, & ordinationem atque unitatem Dei rebellatur.* The beginning of heretikes (sayth he), and the first springing up, and enterprise of schismatiks thinking amisse, &c. groweth of this, that being puffed up with pride they contemne their governours. By this meanes men stray from the Church. Thus a prophane altar is placed without the doores: and thus they rebell against the peace of Christ, and the ordinance, and unity of GOD. And in another place : *Vnde schismata & hæreses ortæ sunt nisi dum Episcopus qui unus est, & Ecclesiæ præest, superba quorundam presumptione contemnitur : & homo dignatione Dei honoratus ab indignis hominibus judicatur.* Whence do heresies, and schismes spring but of this, that Bishops having the government of the Churches in their severall Dioces (as Master *Nowell* sheweth at large against *Dorman*) are through the proud presumption of certaine contemned, and being men by GODS approbation allowed, and honored, are of unworthy men judged. Thus yee see what the ancient, and godly fathers have thought in times past of the contempt of Bishops, let it prevaile now with you as it shall please God to worke in your harts.

Ad Pupianum.

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Ambition. *De utilitat. credendi in 6. Iob.*

The ſecond cauſe why ſo many falſe Prophets are gone into the World, I finde to be ambition, or as *Auguſtine* ſaith, deſire of glory: or as *Gregory* ſpeaketh, deſire of principality, not by ſuch as are already advanced to any honour or authority, but rather by thoſe who accounting themſelves nothing inferiour to any of their ſuperiors, do affect with greedines the like places, and preferments: the which if they miſſe one way, they labour to attaine them by another.

This will appeare very evidently unto thoſe who ſhall conſider the Hiſtories of *Arrius* coveting the Biſhopricke of Alexandria: of *Donatus* labouring to have been Biſhop of Carthage: of *Novatus* deſiring a Biſhopricke in *Italy*: and of *Aerius* contending with one *Euſtathius* for a Biſhopricke in Pontus. Theſe men affecting theſe honourable roomes, by receiving their ſeverall foyles, when through ambition they could not get the places they looked for in the Church, they ſought to attaine them in their particular ſynagogs. But the Hiſtory of *Aerius* is moſt of all pertinent to this purpoſe. *Epiphanius* doth report it thus in effect.

Lib. 3. Tom. 1 hæreſ. 75.

The Hiſtory of *Aerius.*

Aerius, and *Euſtathius* being ſchollers together in Pontus, and profiting in learning with like commendation, at the laſt did ſue one againſt another for a Biſhopricke there. *Euſtathius* obtained it: *Aerius* is greatly offended. The Biſhop ſeeking carefully how to content him, made him the Maſter of an Hoſpitall. But heerewithall *Aerius* was not ſatisfied. The repulſe he had taken great-

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ly tormenting him, upon a stomacke he gave over his Hospitall, and began to devise how to slander *Eustathius*: affirming him to be a proud man, and not the man he had beene taken for: that now he abounded too much in wealth, and was declined *Ad pecuniarum collectionem*, to hoording of mony. Thereupon he entred into a schisme, he departed from the Church, and having allured unto him a multitude of men, and women, he fell into many absurdities. That he might likewise, the rather (as he thought) pinch, and vexe *Eustathius*, as also for the advancement of his owne credit: he affirmed himselfe (being but a Priest) to be equall in honour, and dignity with *Eustathius* a Bishop, and that there was no difference by the Word of God betwixt a Priest and a Bishop. He used for proofe of these his assertions the very same arguments which now are used of those that maintaine his opinions: as that the Apostles sometimes writing to Priests, and Deacons, and sometimes to Bb. and Deacons, should thereby signifie, that a Bishop, and a Priest is all one. Which is an assertion (saith *Epiphanius*) *Stultitiæ plena*: full of folly. And thus you see what ambition accompanied with emulation wrought in *Aerius*.

The course of which History I have the rather at large noted unto you, because *Martin* would gladly have bene as subtill to have deceived you, as he is malicious in depraving his superiours. Who taking upon him with *Aerius* to proove an equality in the ministery, and that there ought to be no difference betwixt a Bishop, and a Priest, commeth at last to these words; *There was never any but*

Antichriſtian Popes, and popelings that ever claimed this authority (he meaneth the ſuperiority which Bb. have over the Clergy) *eſpecially when the matter was gainſaid, &c.*

Why? doth mans allowance or diſallowance make a matter Antichriſtian or not Antichriſtian? Were they godly Bb. which claimed this authority, when it was not gainſaid, and are they become Antichriſtian Bb. for challenging the ſame, becauſe ſome do miſlike it? But that you may yet further ſee *Martins* boldnes (I might ſay eyther his malice or ignorance) it may pleaſe you to underſtand, what account was made in the Church of God in thoſe daies of *Aerius* gainſaying, and impugning of the ſuperiority of Biſhops. For if then his opinion prevailed, the favorers of the ſame cauſe now have ſome what to boaſt of: but indeed it fell out far otherwiſe. For it appeareth in *Epiphanius*, after due triall, and examination made by the learned fathers who then lived, of all his arguments, and ſleights which he uſed for the proofe of his aſſertions, that with a generall conſent of the whole Church his opinions were overthrown, and he himſelfe perſiſting in them was condemned for an heretike. S^t. *Auguſtine* likewiſe beareth witnes hereof, who in his booke of Hereſies aſcribeth this to *Aerius* for one, in that he ſaid; *Presbyterum ab Epiſcopo nulla differentia debere diſcerni*: That there ought to be no difference betwixt a Prieſt, and a Biſhop. cap. 53.

Beſides for all *Aerius* gainſaying, the moſt of the godly, the beſt learned, and the moſt zealous of the fathers, who ſpent themſelves in the defence of

Religion

Religion against such heretikes, and schismatikes as the Church of GOD did then abound, and flow withall, did themselves take upon them the offices of Bishops: and till this day there was never any but heretikes, and such lewd persons, who did account them antichristian.

There were as it seemeth, in *Chrysostomes* time such like men in behaviour towards Bishops, as we see many to be amongst our selves at this time: who being called before them as occasion required, did behave themselves in very proud, & disdainful manner, in so much as thereby they were discerned to be very arrogant, and contemptuous heretikes; *Quilibet hæreticus, &c loquens cum Pontifice, nec eum vocat Pontificem nec Archiepiscopum, nec religiosissimum, nec sanctum: sed quid? reverentia tua, sapientia tua, prudentia tua, & nomina illi adducit communia ejus negans authoritatem. Diabolus hoc fecit cum Deo, &c.* Every heretike saith he, speaking with a Bishop doth neyther call him Bishop nor Archbishop, &c. But what? your reverence, your wisedome, your prudency, and he giveth him common names, thereby denying his authority. The divell so delt with God himselfe. And this of the second cause. *Chrysost. in Psal. 13.*

3 Selfe-love.

The third cause why many false Prophets go out into the World, St. *Augustine* noteth to be selfe-love. Selfe-love, saith he, did build the City of the divell. For herein is their chiefe vaunt, and glory (as *Bernard* saith) *Captare laudem de singularitate scientiæ:* to hunt after commendation by singularity of knowledge. *De civit. Dei li. 14 ca. 28.* *Serm. in Cam. 65.*

And surely it is greatly to be marvailed at, into what doting folly men may fall, who shall give over

Adverſ. hæreſ. lib. 1. cap. 2. themſelves to follow this humor. *Irenæus* writeth, that ſome were ſo beſotted with an opinion of themſelves, that they accounted their owne writings to be Goſpels: as we ſee now by the family of love, that have ſet out their *Evangelium regni*. Others reckoned their owne wiſdome far greater then the Apoſtles. There were who termed themſelves πανσοφους, accounting themſelves thereby ignorant of nothing. *August.* The Manichees derived their name of *Manna*, becauſe they held that whatſoever they taught was to be received at their hands as foode from Heaven. *Tertull.* *Montanus* ſayd, he was the comforter which CHRIST promiſed ſhould leade the Church into all truth. *Epiph. Alex.* *Novatus* called himſelfe *Moſes*, and having a brother, he named him *Aaron*. *Simon Magus* affirmed ſometimes that he was God the father, ſometimes God the ſonne, ſometimes God the holy Ghoſt, and ſometimes the power of God.

And hence it is, that the ancient Fathers have reckoned this dotage to be the very beginning, and foſterer of heretikes: *Initia hæreticorum, &c.* The beginnings of hereſies is (ſaith *Cyprian*) *Vt ſibi placeant*: When men begin to pleaſe themſelves. *Ierom. Zach.* For then (as *Ierome* noteth) whatſoever they conceive; *Vertunt in Idolum*; They make it an Jdoll. And againe; *Avarus colit Mammona, & hæreticus dogma quod finxit*: The covetous man worſhippeth his mony, and the heretike his owne opinion.

They may rightly therefore be compared unto *Pigmaleon*, who fell in love with an Jmage of his owne making: or to *Narciſſus* that doted ſo greatly in beholding himſelfe. Theſe men if once they affirme any thing, they wil rather ha-

zard

zard their lives than by revoking the same impaire their reputation.

Alledge against them the generall consent of all the ancient fathers, and they esteeme it not a rush. He is but of a meane conceite among them who will sticke to say (as *Bernard* noteth of *Petrus Abailardus*, and his followers) *Omnes Patres sic, at ego non sic*: Jndeed all the fathers are of this opinion, but I am of another judgement. Of whom (saith *Bernard*) *an non justius os loquens talia fustibus tunderetur, quam rationibus refelleretur?* Were it not more agreeable to justice that the mouth of such a man should by punishments be stopped then by reasons refelled? *Nonne omnium in se merito provocat manus, cujus manus contra omnes?* Doth not he worthily provoke all men to be against him, who is himselfe against all men? How this selfe-love hath blinded many in these daies, there is none of you my brethren who are ignorant of it. God of his infinite mercy deliver us all from so dangerous an enimy. *Epist. 190.*

4 Covetousnes.

The fourth cause why many false Prophets are gone out into the World, is said to be covetousnes: whereof the Apostle speaketh, when he saith of some, that they teach things which they ought not for filthy lukers sake. Hereunto likewise the divell had respect when he said unto CHRIST, All these will J give thee. Jt is written of *Paulus Samosatenus* that being allured with great hope of preferment, which hee expected of *Zenobia* the Queene of *Arabia*, he fell into those schismes, which after wrought his owne overthrow. Tit. 1. Mat. 4. *Theod. 2. lib. haeret. fab.*

But I would to God this matter were not evident by experience amongſt our ſelves. For I am fully of this opinion, that the hope which many men have conceived of the ſpoile of Biſhops livings, of the ſubverſion of cathedrall Churches, and of a havocke to be made of all the Churches revenues, is the chiefeſt, and moſt principall cauſe of the greateſt ſchiſmes that we have at this day in our Church.

J would be loth to ſay thus much if I had not very apparant reaſon to lead me thereunto. For the better explanation whereof I have thought it good to divide the factious of our age into two ſorts: the Clergy factious, and the lay factious. The Clergy factious do contend, that all the livings which now appertaine to the Church, ought of right to be imploied for the maintenance of their presbyteries, and that rather then they ſhould want the old ſpoile of the Abbies, and ſuch religious houſes ſhould be reſtored againe unto their uſe: and in this courſe they are ſo earneſt, as that in a ſupplication exhibited in the name of the communality to the high Court of Parleament 1585. they have ſet it downe as a reſolute Doctrine, that things once dedicated to a ſacred uſe, ought ſo to remaine by the Word of God for ever, and ought not to be converted to any private uſe.

The Clergy factious. *Diſcip Eccl.* Learned diſcourſe. The judge to the 6. queſt.

The lay factious on the other ſide are of a far contrary opinion. For ſay they (as it appeareth in the late admonition to the people of England, as I conceive by the circumſtances there noted) our preachers ought to conforme themſelves to the example of CHRIST, and his Apoſtles. Their Maſter had not a houſe to put his head in. The

The lay factious.

Apoſtles

Apoſtles their predeceſſors had neither gold nor ſilver, poſſeſſions, riches, goods, nor revenues: and why then ſhould they being in gifts, and paines inferior unto them, have greater preferments in the World then they had? If they have a meſſe of pottage, and a canvas dublet, may it not content them? Surely theſe advancements which they have do greatly hinder, and hurt them.

Even as though one ſhould ſay unto you, my brethren of the poorer ſort: theſe Gentlemen, and wealthier ſort of the laity do greatly abuſe you: the children of God (you know) are heires of the World, and theſe things which the wicked have they enjoy by uſurpation. The Earth is the Lords, and the fulnes thereof. You have an equall portion with the beſt in the Kingdome of God: and will you ſuffer this unequall diſtribution of theſe worldly benefits? Conſider how in the Apoſtles time the faithfull had all things common. They came, and laid their goods at the Apoſtles feete, and diviſion was thereof made according to every mans neceſſity. You can not but groane under the heavy burden which is layd upon you. Your land-lords dowring, and grinde your faces for the maintenance of their pride in apparell, their exceſſe in diet, their unneceſſary pleaſures, as gaming, keeping of Haukes, and Dogs, and ſuch like vanities. They enhaunce your rents, they take great fines, and do keepe you in very unchriſtian ſlavery, and bondage. Why do you not ſeeke for your better releefe to renew the uſe which was in the Apoſtles times? Theſe great poſſeſſions, lands, and revenues, which the richer ſort have in their hands, do (as you ſee) make them

The Anabaptiſts.

them very proude, choake their zeale, hinder them in their vertuous proceedings, and will indeed (if order be not taken) mar, and undo them.

Now deerely beloved unto you of all ſorts, but eſpecially to you of the richeſt, I pray you tell me how you like this Doctrine. Do you thinke it is true or meete to be taught? No ſurely it is not. The whole manner thereof is wholy Anabaptiſticall, and tendeth to the deſtruction, and overthrow of all good rule, and government. And yet I tell you it may be urged with as great neceſſity againſt the laitie, as the other may againſt the Clergy: but in deede neyther the one or the other againſt eyther of them both truely. Mary it may be you deſire to heare what the Clergy factious do anſwere for themſelves, and in what good part they take their ſchollers liberality towards them. J warrant you they are not tongue-tied on their owne behalfe, but finding their deſire are bold enough to tell them of it.

The Clergy factious of the lay factious. *Diſcipl. Eccl.*

Whileſt they heare us ſpeake againſt Bb. and Cathedrall Churches (ſaith the authour of the Eccleſiaſticall Diſcipline) it tickleth their eares, looking for the like prey they had before of Monaſteries: yea they have in their harts devoured already the Churches inheritance. They care not for Religion, ſo they may get the ſpoile. They could be content to crucifie CHRIST, ſo they might have his garments. Our age is full of ſpoiling ſouldiers, and of wicked *Dionyſians*, who will rob CHRIST of his golden coate, as neyther fit for him in winter nor ſummer. They are cormorants, and ſeeke to fill the bottomleſſe ſacks of

their

their greedy appetites. They do yawne after a prey, and would thereby to their perpetuall shame, purchase to themselves a field of bloud.

And whereas you have already in your hands many impropriations, and other Church livings: they say that in keeping them you sinne against your owne consciences: that you ought to be so far from looking for any more, which doth now appertaine to the Church, as that you rather ought to feare you lose not that you have already: especially seeing you waste the same in courtly bravery, and consume it with most sacrilegious impudency, and boldnes. Discipl. Eccl.

J have not used a word of mine owne herein, but have been a faithfull relator unto you, what the Clergy factious do thinke of their lay schollers. And is not then, deare breethren, the consideration hereof very pitifull unto you? The one sort you see would bring us to the government which was, as they say, in the Apostles times, but they would have the livings of these times: the other sort not caring so much for the sayd government, do greatly urge in the Ministery the Apostolicall poverty, to the intent that they might obtaine the prey, which they looke for. Whereby J doubt not, but it is manifest unto you, that covetousnes in them both hath thrust them into this schisme.

But yet a word or two more unto you the factious of the laity. I beseech you upon what grounds do you stand? Your own teachers seeing your fetches do utterly condemne you; and, for mine owne part J do not abuse you. Jt is therefore very meete,

and agreeable to the reputation which you desire, eyther for your vertue or for your religion, that before you proceed any further in your discloſed Maske, firſt you provide you of teachers for your warrant therein, leſt otherwiſe you grow into hatred, as men for their commodity regarding neyther God nor the Word.

Nay in my opinion you ought to be aſhamed to open your mouthes ever hereafter againſt the preſent government of the Church, and for the new platforme, untill you can be contented to be ſo far from coveting the goods of the Church, as that you are both willing, and ready to deliver out of your hands ſuch ſpoiles, and preyes thereof, as you have already.

If I were urged, dearly beloved, to give my conſent to the erection of theſe Presbyteries, which both the ſorts of theſe men do ſeeme ſo earneſtly to deſire, I could be content (ſo that firſt they agreed who ſhould have the preſent revenues of the Church) for ſome ſhort time (untill they ſaw the miſchiefe of them) to yeeld therein unto them. Almighty God grant unto them, and to every one of us ſuch grace from above, as that we may not wilfully infringe his holy Commandement, prohibiting us to covet other mens goods: but with all thankefulnes to ſatisfie our ſelves with thoſe benefits which of his mercy he hath already beſtowed upon us. And thus much of theſe foure cauſes why ſo many falſe Prophets go out from the Church.

Where falſe Prophets remaine. *Deuter.*

Now followeth the laſt poynt of the firſt part of my Text. *Many falſe Prophets are gone out into*

the World. Into the World; that is (as one obſerveth well upon this place) they are now ſproonge up in every corner amongſt our ſelves, even in theſe places wherein we live; *Velut ſparſa in noſtro itinere pericula & venena*: As dangers, and venome laid in our waies to intrap, and infect us.

N. B.

It had beene good for the Church, that when falſe Prophets will needs ſeparate themſelves from the Communion thereof, they would have gone likewiſe, and have dwelt in ſome ſtrange Countries: as *India*, *Cataia*, or to the fartheſt parts of *Afrike*, where they might have delighted themſelves in all ſorts of novelties, and erected ſuch governments as ſhould beſt have pleaſed their fanſies. But they will none of that: for as *Tertullian* noteth; *Illorum opus non proprio ædificio venit, ſed ex veritatis deſtructione*: Their workemanſhip riſeth not by their owne building, but by the overthrow of the truth. And againe; *Noſtra ſuffodiunt ut ſua ædificent*: They undermine our workes, that they may erect their owne.

De præſcrip. adver. hæret.

But indeed if they would be gone to dwell in ſtrange Countries: yet they could not be permitted. For (as St. *Auguſtine* ſaith) where God doth build his City, the divell will have another hard by to confront it: or as an other writeth; where CHRIST erecteth his Church, the divell in the ſame Church yarde will have his chappell. Where Chriſts Miniſters de ſow the good, and pure ſeede of truth, unity, and order, there the divell doth ſtir up his miniſters by waies, and meanes ſecretly in corners to caſt abroad their cockle, and darnell of falſhood, diſcords, and confuſion. When

Luther.

De civit Dei l.18, ca.15 Sathan (saith S*t*. *Augustine*) saw his temples forsaken, and that his oracles were all put to silence, he cunningly devised for a new supply, to have alwaies his ministers in or about the Church: *Qui sub vocabulo Christiano Doctrinæ resisterent Christianæ*: Who under a Christian name might resist the Christian Doctrine.

The causes why false Prophets are suffered to be in the World.

True it is, that almighty GOD if it had stood with his good pleasure, could easily have brought it to passe in spight of the divell, that there should never have beene any such false Prophets or heresies amongst us. But he saw it not to be expedient: for as the apostle saith, by his directions, there must be heresies in the Church: and that as the ancient fathers do note out of the Scriptures for three causes.

1 Cor. 11. First (as S*t*. *Paul* sayth) *that they which are approoved might be knowne*: or as *Tertullian* speaketh; *De præscrip. adver. hæret.* *Vt fides habendo tentationem, haberet etiam & probationem*: that faith by having tentation, might have also probation.

Enchirid. Secondly (saith S*t*. *Augustine*) there must be heresies, because God doth see it more agreeable to his Wisdome; *Ex malis bona elicere quam nulla esse permittere*: To bring good out of evill, then at all to permit no evill.

The third reason hereof is this, that men might be driven thereby the rather to labour, and search for the finding out of the truth. To that end God permitted the *Iebusites* to dwell with his people, and to the like purpose *Scipio Nasica* disswaded the league of peace betwixt the *Romans*, and the *Carthaginians*, lest thereby the *Romans* should grow to be slothful. Saint *Augustine* upon the 54. Psal. affirmeth, that the

Iosu. 15.

Doctrine

Doctrine of the Trinity was never so fully handled by the Church, as when they were driven thereunto by the heresies of *Arrius*: nor of repentance, as when *Novatus* opposed himselfe against it: nor of Baptisme, as when the Donatists laboured to confirme their false opinions.

And againe, *Multi sensus Scripturarum latent, nec asseruntur commodius, nisi quando hæreticis respondendi cura compellit*: Many senses of Scriptures lie hid, and are not more profitably applied, then when men are compelled to answer heretikes. In Psal. 97.

Seeing then (dearely beloved) that there are many Prophets, and of false disposition. which through contempt of Ecclesiasticall government, through ambition, selfe-love, and covetousnes have made a great schisme in the Church, and do continue amongst us for the triall of our faith, the glory of God, and that we might more carefully search out, and hold fast the truth: you see how necessary this exhortation of the Apostle is: *Deerely beloved, beleeve not every spirit, but try the spirits whether they be of God.* And thus much of the first part,

Try the spirits whether they be of God.

That which I have to say of this matter will be subject to slanderous tongues: I pray you therefore conceive me rightly, and do not pervert my meaning. Some forbid the children of God to proove any thing. Others command them to bee ever seeking, and prooving of all things. But neyther of them both in a right good sense, do deale therein as they ought to do. A meane course betwixt these two is to be allowed of, and followed: Two sorts of erring spirits

which is, that we proue some things, and that we receive without curiosity some other things being already examined, proued, and tried to our hands.

The sleights of Popish spirits.

The Popish false Prophets will suffer the people to try nothing, but do teach them wholy to depend upon them: and to that purpose they have indeede three notable sleights.

First they forbid them the reading of the Scriptures. And the better to be obeied therein, they will not permit the Scriptures to be translated into their vulgar tongue. Whereof it came to passe that the people were so easily seduced, and drawen from CHRIST to the Pope; from his merits, to the saints, and their owne merits; from his bloudy sacrifice, whereby onely sinnes are remitted, to their most dry, and fruitlesse sacrifice; from the spirituall food of his body, and bloud, unto a carnall, and Capernaicall transubstantiation; from the calling upon his name, to the invocation of saints: and from their sure trust, and confidence in his death, to a vaine imagination of the vertue of their masses, pilgrimages, pardons, and I know not to what intolerable superstition, and idolatry.

Against this their falshood, and very lewd dealing all those places of Scripture may be alledged, wherein we are commanded to search the Scriptures, *To prove all things, and to hold that which is good*: and likewise in this place to try, *and examine the spirits whether they be of God*.

To the like purpose an infinite number of places out of the ancient fathers may be applied (as you may finde them collected together by Doctor

Buckley in his answere to certaine reasons in the Preface of the Remish testament) where they are very earnest upon this point. *That all Christian men should read the Scriptures, buye unto themselves Bibles, and meditate continually upon the Word of God: so as thereby their eyes might be opened, their consciences comforted, their faith nourished, and their hope lifted up to a full assurance of the promises therein contained.*

The second shift which these false Prophets of the Romish Church do use, is this: Now that they perceive the Scriptures to be translated into the language almost of every Nation; and that the bookes are now so common in every mans hands, as that with their former devise they are no longer able to cover their nakednes: they labor with all their might to binde us to the fathers, to the councels, and to the Church of Rome; protesting very deepely, that we must admit of no other sense of any place of the Scriptures; than the Romish Church shall be pleased to deliver unto us: according to the saying of *Hosius*; *Si quis habeat interpretationem Ecclesiæ Romanæ de loco aliquo scripturæ, etiamsi nec sciat nec intelligat an & quomodo cum scripturæ verbis conveniat, tamen habet ipsissimum verbum Dei*: If a man have the exposition of the Church of Rome touching any place of Scripture, although he neyther know nor understand, whether, and how it agreeth with the words of the Scripture, yet he hath the very Word of God. *De expresso Verbo Dei.*

To refell the grossenes of this absurd opinion, all that is very effectuall which is brought, to prove that the Church is inferior to the Scriptures. Besides, we say that the fathers do in many points

dissent

dissent amongst themselves: and their generall councels have beene oftentimes repugnant one to another. But yet we joyne with them upon a nearer issue. Where the fathers do all agree together, we do not dislike them; and for the first fowre generall councels we allow, and approove them.

And hereof it commeth to passe, that we do the rather condemne many points of Popery, in that they have of latter daies broched, and taught us sundry very strange, & dangerous opinions: which as they are not to be found in the Scriptures; so are they repugnant as well to the fathers, as to all the foresaid generall councels.

Whereupon ariseth their third shift. They will not sticke to confesse, that they teach many things now which are not to be prooved eyther by the words of Scripture, fathers, or councels. Mary say they, if the Apostles, and fathers had lived in our times; they would have taught, and decreed, as we have done.

Epist. 2. ad Bohemos. For you must understand (saith Cardinall *Cusanus*) *Scripturas esse ad tempus aptatas, & variè intellectas, ita ut uno tempore secundum currentem universalem ritum exponantur: mutato ritu, iterum sententia mutetur*: That the Scriptures are appointed to serve the time, and have divers understandings: so that at one time they may be expounded after the universall, common, and ordinary custome: and that the same custome being changed, the meaning of the Scriptures may likewise be changed. *Nam intellectus scripturæ currit cum praxi*: For the understanding of the Scriptures runneth with the practise of the Church. And therefore he commendeth that

obedience

obedience to be most full, and perfect which is without reason: that is, when a man obeyeth without requiring of any reason. *Sicut jumentum obedit domino suo*: as a Horse is obedient to his master.

To refell these blasphemous assertions, all those authorities of Scripture are very materiall, wherein GOD is shewed to be immutable, and his Word an everlasting Word, and a Word of truth. Likewise those sentences of the fathers, wherein they appeale, as occasion serveth, to the Scriptures, accounting them as the very touchstone, and rule of all truth. Which could not be true, if (as the Papists say) they were like a nose of waxe, or a Sword of lead, that might be turned as a man list: or like to the Cameleon that changeth his colours according to his seate: or as though the Scriptures were to yeeld to the fantasies of men: that as they changed their minds, being by nature mutable: so the Scriptures should change the sense, and meaning of GOD, who is not subject to any alteration or change. It were but a deceitfull touch-stone that would apply it selfe unto the gold smiths pleasure: and he that should trust it, were not unlike oft times for pure Gold to be deceived with Copper. The Lord open their eyes that they may see the grossenes of this their great sinne: or otherwise I can say nothing farther of them but that if needs they will be filthy, let them be filthy still.

Another sort of Prophets there are (you may in mine opinion call them false Prophets) who would have the people to be alwaies seeking, and searching: and those men (as well themselves as their followers) can never finde whereupon to rest. Giddy spirits.

Now they are carried hither, now thither. They are alwaies learning (as the Apostle sayth) but do never attaine to the truth. That which pleaseth them to day, displeaseth them to morrow: they read
Orat. 1. the Scriptures (as *Greg. Naz.* writeth) thereby *To arme their tongues, and thus they may be eloquent against the truth.*

They will take upon them to be masters, before they deserve the name of schollers, and to be in the greatest matters of Gods Law; judges, being far
Orat. 2. unmeete to be called to the barre. *Si verbum nacti sunt subito prosilium, summáque cum injuria recte tradita discerpunt*: If they catch but a word (saith *Gregory Nazian.*) they straight insult upon it, and with great injury they contemne those things which have bene rightly delivered unto them. They wring, and wrest the Scriptures according as they fansie. It would pity a mans hart considering what paines they will take in quoting of places, to see how perversly they will apply them. And I greatly feare, except they take heed betimes, they will fall into the number of those, who (as St. *Peter* saith) *be-*
2 Peter 3. *ing unlearned indeed, and unstable, do wrest the Scriptures unto their owne destruction.*

De præscrip. adver. hære. To represse therefore this boldnes, first I say with *Tertullian*, and then also (for other mens contentation) with *Danæus*, that it hath ever bene noted as a right property of heretikes, and schismatikes, alwaies to be beating this into their followers heads: *Search, examine, try, and seeke*: bringing them thereby into a great uncertainty whereupon they may insist: as also to a more ready conformity for the embracing of their opinions. For

Isag. par. 3. lib. 3. cap. 42.

as

as the said father sayth: *Qui credit quæ credere debuerat, & aliud ulterius putat in ea re requirendum: indicat sanè nihil se eorum credidisse quæ credere videbatur, aut credere jam desiisse*: He that once beleeveth those things that he ought to beleeve: and afterwards thinketh some other thing to be sought for in the same; he sheweth himselfe that he did not beleeve those things which he seemed to beleeve or else that now he hath given over to beleeve. *Tertull.* *August.*

And therefore in this sense I say againe with S^t. *Augustine, Melior est fidelis ignorantia, quàm temeraria scientia*: Faithfull ignorance is better then rash knowledge. And with *Greg. Nazianzen*: It falleth not within the compasse of every mans understanding to determine, and judge in matters of Religion: *Sed exercitatorum*: but of those who are well experienced, and exercised in them. *Greg. Nazianzen.*

Which things considered, together with our experience of the presumption which is every where to be found in these daies: Very just occasion is given to all the godly to complaine with S^t. *Ierom* in his Epistle ad *Paulinum*: *Husbandmen, Dawbers, Smiths, Carpenters, Woolsters, Fullers*, and other men of such like occupations, *Absque Doctore non possunt esse quod cupiunt*. They all are content to learne of their masters. *Quod medicorum est promittunt medici, tractant fabrilia fabri*: Physitians deale with matters of physicke, and men of trade with their owne occupations: *Sola scripturarum ars est quam sibi passim omnes vendicant*: Onely the knowledge of the Scriptures is that which every man challengeth to be skilfull in. Learned, and unlearned they take upon them to write. *Hanc garrula anus, hanc* *Hierom.*

delirus senex, hanc Sophista verbosus, hanc universi præsumunt; lacerant, docent antequam discant: This art of the Scriptures the pratling old woman, the doting old man, the brabling sophister, and generally all men presume they have obtained it, when it is far otherwise: they teare it in peeces, and take upon them to teach it before they have learned it.

The meane therefore betwixt both these extremities, of trieing nothing, and curious trieing of all things, I hold to be best. And this it is: that when you have attained the true grounds of Christian Religion, and are constantly built by a lively faith upon that notable foundation whereof the A-
1 Cor. 3. postle speaketh, which is IESVS CHRIST, being incorporated into his mysticall Body in your baptisme by the holy Ghost: and afterwards nourished with the heavenly food exhibited unto you in the LORDS supper: you then content your selves, and seeke no farther; according to the saying of
Tertul. *Tertullian*: *Nobis curiositate opus non est post Christum Iesum: nec inquisitione post Evangelium*: We neede not to be curious after we have apprehended CHRIST IESVS: nor inquisitive after we have received the Gospell. And againe, *Cum credimus, nihil desideramus ultra quærere*: When once we beleeve, we do not desire to seeke any further.

Reade the Scriptures, but with sobriety. If any man presuming upon his knowledge, seeke farther then is meete for him: besides that, he knoweth nothing as he ought to know, he shall cast himselfe into a labyrinth, and never finde that he seeketh for.

Councels. God hath bound himselfe by his promise unto his church of purpose, that men by her good direc-

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on might in this point be releeved. To whose godly determination in matters of question, her dutifull children ought to submit themselves without any curious or wilful contradictions. I could bring many authorities to this effect. Those things (saith *Athanasius*) which have bene prooved, & decreed by so many, and so worthy Bishops, *Supervacaneum est denuo in judicium revocare*: it is in vaine to cal againe into question. *Athanasius.*

When certaine men in the Councell of Calcedon began to dispute of some points determined before in the Councell of Nice, the fathers there assembled saide all with one voice: *Si quis retractat, anathema sit: si quis super ista inquirit, anathema sit: maledictus qui addit: maledictus qui aufert: maledictus qui innovat:* If any retract, accursed be he: if any inquire of these things, accursed be he: accursed be he that addeth; accursed be he that diminisheth; accursed be he that innovateth. *Concil. Calced.*

The Emperours *Valentinian*, & *Martian* thought it very unmeete, that those things which had bene once judged of, and well decided by the decrees of godly synods, should againe be debated, & disputed upon: and both they, and divers others made very godly lawes for the better containing of busie heads within the compasse of this christian modesty. *Valentinian Martian.*

And surely it is a very true doctrine, that when Counceels, and synods being lawfully assembled, and directed with Gods spirit do resolve upon matters in question: that private men should content themselves therewithall. Neyther can I see, now that popery is banished, and the truth of Christian Religion (maugre the malice of all sorts of enemies) is godlines planted amongst us, why in

theſe daies we ſhould not attribute as much to the decrees of our learned fathers in their lawfull aſſemblies, as other men in times paſt of as great judgment as we are of, have done.

Is it not very abſurd that we ſhould ſeeke every way to diſcredit them in matters of leſſer importance, who have moſt notably ſealed unto us the very grounds, and ſubſtance of Religion with their bloud? Or is it likely that the church which was able to diſcerne betwixt truth, and falſ-hood in ſo great points of doctrine being wrapped through continuance of time in ſo deepe an obſcurity; ſhould be unable to judge of ceremonies, forms of praier, decency, order, edification, and ſuch like circumſtances of no greater weight? You would not, I thinke, take it in good part, that men ſhould now begin to ſift, and quarrell at the Articles of Religion ſet out, and approoved in the yeere 1562, and yet I ſee no reaſon why they may not as well do it, as to carpe, and controll at ſuch orders, as were then likewiſe eſtabliſhed for order, and government.

Lib 4 inſtit. cap. 10 ſect. 31. *Quantarum rixarum ſemen futura eſt earum rerum confuſio, ſi prout cuique libitum ſit mutare liceat, quæ ad communem ſtatum pertinent*: Of how great quarrels (ſayth Mr. *Calvin*) would ſuch confuſion become the ſeed, if it may be lawfull according to every mans fanſie, to change, and alter thoſe things which do appertaine to the common ſtate. He meaneth being determined of before with ſuch grave, and due conſideration as already is mentioned. For as it followeth; *Nunquam futurum eſt ut omnibus idem placeat, ſi res velut in medio poſitæ ſingulorum arbitrio relictæ fuerint*: It will never come to paſſe, that one, and

and the selfe-same thing should please all men, if matters may be left indifferent to be determined of, by every private mans discretion.

And writing upon this place I have in hand, where the Apostle saith generally; *Proove the spirits whether they be of God*, he restraineth the words to a due consideration of certaine circumstances. For as there he addeth; *Aurum igne aut Lydio lapide probatur, sed ab iis qui artem tenent: nam imperitis nec lapis Lydius nec ignis usui esse poterit*: Gold is tried by fire, and by the touch-stone, but yet of those who have skill so to try it: for unto those that have no experience therein, neyther the stone nor the fire serveth to any purpose. Calv. in 1. Ioh. 4.

And therefore saith he, *Duplex est examen doctrinæ, privatum & publicum*: The triall of Doctrine is twofold, private, and publike. The private triall to be had by private men, and privately, he alloweth in such sort, as I have before observed against the Papists; but the publike triall already made or to be made with such considerations as hath bene declared, is to be preferred by many degrees. *Nam si penes singulos jus & arbitrium erit judicandi, nihil unquam certi constitui poterit: quin potius vacillabit tota Religio.* For (as there it followeth) if authority, and liberty of judging shall be left to private men, there will never be any certainty set downe, but rather all religion will wholy become doubtfull.

This which I have said hereof, to those who are of any moderation or good discretion, I account it sufficient: but yet that I may the better herein satisfie every mans humour, you shall heare the judgment of our *English reformers* touching this point.

2 Admonit. point. It is thus in effect: *That when such great causes of the Churches, as could not be ended in their Consistories or conferences, shall be heard, and determined by a synode provinciall, nationall or more generall, thereunto the Church shall stand, as it was in* Ierusalem: *except it be in a great matter of faith, or a great matter expresly against the Scriptures, as that was in the Nicene Councell, of the mariage of ministers, where the whole Councell would have concluded against it, &c. had not one man* Phaphnutius *withstood them, &c.* In which case say they, *Try the spirits whether they be of God or no. For otherwise the particular Churches must stand to the determinations as afore.* Hitherto the admonition.

Subscription. And for the better observation of this sobriety in resting our selves upon the decrees of our synods, and Councels; as also for the avoiding of such confusion as *Calvin* hath before mentioned; you shall understand that there is not a reformed Church in Christendom which doth not in this case require subscription (at the least) of their ministers. *Calvin* refusing to administer the Communion in *Geneva*, and to use therein unleavened bread or wafer-cakes, was compelled to depart the City, and was not received thither againe, untill he had allowed of the same kinde of bread, *De quo postea restitutus nunquam contendendum putavit, minime tamen dissimulans, quid alioqui magis esset probaturus*: Whereof afterward being restored, he thought never meete to contend, not dissembling in the meane while what otherwise he rather approoved.

Beza in vita Calvin.

In *Germany* likewise subscription is required very streightly unto the confession of *Augusta*, of all that take degrees in any of their universities, of all

that

that are made ministers, and of all that are admitted to any Ecclesiasticall livings: neyther is any suffered there to preach, who shall refuse the said subscription. True it is that one *Osiander* a notable heretike (as *Melanthon* noteth, and I doubt not of his followers) did hereat take many exceptions, greatly inveighing against that order. He cried out, O wickednes! O tyranny! O cruelty! christian liberty is hereby restrained; a yoke, and bondage laid upon mens consciences: godly mens mouths hereby shall be stopped. It is not tolerable; it is unlawfull. Even as many cry out in these daies, and that which is least to be borne withall, by such as account themselves very great lawyers. *Melanct.*

He likewise (as evidently it may be collected) did bitterly inveigh against such as did subscribe: *Et gloriatur se libertatem retinuisse nec admisisse hæc vincula*: And he gloried (sayth *Melanthon*) that he had retained his liberty, and not admitted these bonds. *Atque hi clamores in tanta licentia & anarchia hujus temporis, plausibiles sunt apud multos, qui infinitam licentiam sibi sumunt fingendi opiniones, & Phirronico more labefactandi omnia recte tradita*: And these out-cries (as it followeth in the same place) in so great licentiousnes, and confusion of this time are plausible with many, who take to themselves an infinite liberty of coyning new opinions, and in a Pirronious sort of the overthrowing of all things which have beene rightly determined.

Howbeit notwithstanding this mislike of what schismatikes soever, that Church to this day requireth this subscription. And *Melanthon* himselfe by

ſundry good arguments approoveth the ſame in his oration *De calumniis Oſiandri.*

I might here adde how in times paſt Emperours, Kings, and generally all Chriſtians ſubſcribed to the Decrees of the Church eyther by themſelves or by their ſubſtitutes: and I would to GOD the ſame order were yet obſerved, eſpecially by our Iuſtices of peace in England. Peradventure it would make them more carefull then they are in the performance of their othes which they take (as it is reported) when they are admitted unto thoſe roomes: eſpecially concerning the puniſhment of ſuch perſons, as are complained of unto them, to be common depravers, and contemners of the orders of the Church. For herein (I am afraid) they take as great liberty to diſpenſe with themſelves, as ever the Pope did with any by his fonde, and groſſeſt pardons.

But touching Eccleſiaſticall perſons it was commanded about 1270. yeeres ago, that certaine men, having by ſchiſme, and hereſie divided themſelves from the Church of God, and rent in ſunder by their factions the peace thereof, ſhould not againe be received or admitted before they had ſubſcribed to the conſtitutions of the Church. Thus the words ſtand in the eight Canon of the Councell of Nice. *Ante omnia hanc habeant ab iis confeſſionem, quam per ſcripturam exigi oportet, ut fateantur ſe cum omni conſenſu, Eccleſiæ Catholicæ ſtatuta obſervaturos.* Let them firſt take of them this confeſſion, and that under their hand-writing, that they promiſe with all conſent, to obſerve the ſtatutes of the catholike Church.

Conc. Nice.

Whereas

Whereas therefore we have at this time many *Oſiandrians* amongſt us, and many over-buſie in ſearching, and trying to make new quarrels of matters before compounded, you ſee what ſpirits they are, and need no further triall to diſcerne them. God grant unto them more humble, and ſober minds, that they may no longer continue in this rebellion againſt the Church of God. And thus much of the ſecond part.

Beleeve not every ſpirit.

That which hitherto hath bene ſpoken doth contein divers, and very ſufficient reaſons why you ought not to beleeve every ſpirit. There are many of them falſe, contemptuous, ambitious, proud, and covetous. Whom if you finde (knowing your ſelves to be throughly grounded in matters of ſalvation) to draw you by ſlanderous ſpeeches, and falſe collections, into a miſlike of other points agreed upon by the Church, thereby troubling your peace, and feeding your eares with plauſible deviſes, I beſeech you with the Apoſtle in this place, beleeve them not.

When the Queenes moſt excellent Majeſty had firſt obtained the Crowne, (which GOD of his great mercy grant ſhe may long enjoy) as a moſt zealous *Salomon*, *Iehoſaphat*, and *Ioſias*, her principall care was, how to aboliſh all popiſh ſuperſtition, and Idolatry, and to place in her peoples hart a right, & true feeling of Chriſtian Religion. Wherein through the great diligence of all the godly, and learned in the Realm, in diſputing, examining, and trieing of ſpirits, of Prophets, and of their doctrines, with what notable ſucceſſe her highnes did pro-

ceed, they are very ignorant that know it not, and very froward, and obstinate that knowing it, will not with all thankfulnesse acknowledge it.

All the Churches in *Europe* which were then reformed, understanding of our reformation, did on our behalfe clappe, as it were, their hands for joy. The apology of the Church of *England* which shortly after was set foorth to the justificing of our Doctrine, with the reasons of our Mislike of popery, hath ever since obtained principall commendation amongst all the apologies, and confessions, which hitherto have beene set foorth by any Church in Christendome. The Papists onely in the beginning of her Majesties Reigne, did shew themselves to bee therewith discontented. Marie now of latter yeeres wee have gotten new adversaries.

O JESV CHRIST! who would ever have thought, that he should have lived to have heard any Protestants reproove our Religion: or would ever have dreamed of such divisions, of intolerable bitternes against the maintainers of it? It must be confessed for a truth, that *Bernard* saith upon the like occasion; *Leones evasimus, sed incidimus in dracones*: Wee have escaped the Lions mouthes, but now are fallen into a Denne of Dragons. *Inimici hominis domestici ejus*: Our friends are turned to be our enemies. And you know the old saying; *Fratrum odia acerbissima*: When brethren fall out, they grow to great extremities. The Papists did never deale with more egernes against us then these men do now.

Epist. 190. Micha. 7.

They say that, *As the state is now of the Church, we*

1 *Admonit.*

can

can have no right Religion: that the Church of England *hath neyther the Word of God rightly preached, nor the Sacraments sincerely minsstred: that the truth doth but in a manner, as it were behinde a screene, peepe out among st us: and that we have mixt together in our Religion Christ, and antichrist, God, and the divell.* Divers such slanderous speeches you shall finde every where in all their writings. J beseech you brethren, beleeve them not. Or if any shall neglect this apostolicall admonition, let him then likewise take part of the like reprehension; *O amentes Galatæ, quis vos fascinavit ne, obsequeremini veritati?* O you foolish Galatians, who hath bewitched you, that you should eyther thus deprave or revolt from the truth? T. C. Miles. Galat. 3.

Againe, as touching the Communion Booke, you know what quarrels are picked against it, although for mine owne opinion there is not the like this day extant in Christendome. Of the Communion booke.

Jn the beginning of King EDWARDS Reigne, notwithstanding it was then carefully compiled, and confirmed by a synode: yet by, and by after (that J may use Master *Foxes* words) *Through the obstinate, and dissembling malice of many*, it was impugned. Thereupon it was againe reviewed, and after published with such approbation, as that it was accounted the Worke of God. But yet not long after there were againe, who affirming the same to resemble the Masse booke, *Divisionis occasionem arripiebant*: Did greedily hunt (as *Alesius* saith) for occasion of division *Vocabula & penè syllabas expendendo*: Weighing, and sifting the very words, yea almost every syllable in it. Fox. Alesius.

Whereupon Archbishop *Cranmer* procuring Fox.

the ſame booke to be tranſlated into Latin, and requiring Mr. *Bucers* judgment of it, received this his approbation: That there was nothing therein contained, which was not taken out of the Word of God, or at the leaſt which was againſt it, *Commodè acceptum*, being well underſtood. Some things indeed there are, ſaith he, *Quæ niſi quis candide interpretetur, videri queant non ſatis cum verbo Dei congruere*: Which except a man do charitably interpret, may ſeeme not ſufficient to agree with the Word of God. And in an other place; *Quæ rapi poſſunt ab inquietis ad materiam contentionis*: Which may be ſnatched of unquiet men to breed matter of contention.

Bucer.

Fox.

Vpon this occaſion the booke was againe carefully ſurvaied, and almoſt in every point (which then was ſo cavilled at, and wreſted) corrected, and amended. King *Edward* died, Queene *Mary* ſucceeded. The booke is condemned, but yet God raiſed up meanes for the defence of it.

Io. Ould.

Maſter *Iohn Oulde* a very learned man writ a treatiſe againſt the Papiſts in defence of the ſaid booke,

Cranmer.

and of every part of the reformation injoied in King *Edwards* daies. Archbiſhop *Cranmer* likewiſe being provoked thereunto, did offer a challenge to all the Papiſts living, that if he might obtaine the Queenes favour to take vnto him *Peter Martir*, and foure or five others whom he would chooſe, they would together defend the foreſaid reformation, (naming withall the Communion booke) to be in every point agreeable to the Word of God: and to be in effect the very ſame, *Quæ fuit ante annos* 1500. which was above 1500. yeeres ago.

Another

Another also in those daies, as it appeareth in a Preface before Archbishop *Cranmers* booke of unwritten verities, writeth of the Communion booke in this manner. *Then* (meaning in King *Edwards* daies) *the Common Prayer was rightly used, and the Sacraments were plainly administred according to Christs institution, and the rule of his holy Word.* Furthermore, the godly fathers (who then were fled, and for the liberty of their consciences lived in exile) using in their meetings this forme, and order of publike Praier: Master *Knoxe* a man who was of nature too contentious, with some other that joyned with him, began to quarrell, and to make many exceptions against them. E. P.

Doctor *Grindall* late Archbishop of Canterbury, being there in banishment with them, certified Bishop *Ridley* condemned to die, and then in prison in Oxford, of Master *Knoxes* perverse behaviour. Whereunto the godly father answered againe in these words, (which he said he thought should be the last that ever he should write.) Alas that brother *Knoxe* could not beare with our booke of Common Prayer, in matters against which; although I grant a man (as he is) of wit, and learning, may finde to make apparant reasons, yet I suppose he cannot be able soundly by the Word of God to disproove any thing in it. *Grindall.* *Ridley.*

Afterward when it pleased Almighty God to blesse this Realme with the happy government of our Soveraigne Lady the Queenes most excellent Majesty that now is (whom almighty God long preserve, with all health, and prosperity to rule, and governe us) the said booke in some points bettered together

together with the truth of Christian Religion, established in her brothers daies, was againe through Gods favour, and her goodnes restored unto us.

Deering. Of this booke a certaine learned man writing against Master *Harding*, uttereth these words by way of challenge. *Our service is good, and Godly, every title grounded on holy Scriptures, and with what face do you call it darkenes? Sure with the same that the propheſies of the holy Ghoſt were ſometimes called dreames, the Doctrine of the Apoſtles hereſie, and our Saviour Chriſt a Samaritane. As* Elias *ſayd to the Prieſts of* Baal, *let us take eyther our bullockes (meaning the Popes portuiſe, and our Communion booke) and lay the peeces on our altars, and on which God ſendeth fire, let that be the light. And a little before, O Maſter Harding, turne to your writings, examine your authorities, conſider your councels, apply your examples, looke if any line be blameable in our ſervice booke, and take hold of your advantage, I thinke Maſter* Jewell *will accept it as an Article.*

Hereby you ſee, dearely belooved, what account was made of this Booke in times paſt, and that by men neyther for life nor learning, to be any way contemned. But now the caſe is altered: and many are growne to ſuch a hatred of it, as they ſcarcely have patience to heare the booke once named. *Cranmer, Ridley, Bucer, Peter Martir* with many other, as famous men as ever this Land brought foorth: notwithſtanding they imployed their whole times very diligently, and painefully in the ſtudies of Divinity, and other good learnings thereunto appertaining, were compaſſed about, belike with ſuch thicke Clouds, and miſtes of palpable darknes,

that

that they could in a manner see nothing.

Mary now, two or three yeeres study is as good as twenty. It is wonderfull to see, how some men get perfection. One of foure or five, and twenty yeeres old, if you anger him, will sweare hee knoweth more then all the ancient Fathers. And yet in very deede, they are so earnest, and fierce, that eyther wee must beleeve them, or else account their boldnes to bee, as it is, most untollerable.

For they are not afraid, even as hath beene said, with the same faces, that the prophesies of the holy Ghost were sometimes called dreames, the Doctrine of the Apostles heresie, and our Saviour CHRIST a Samaritane, to publish in their writings, that the foresaid booke so notably approoved, hath in it at the least above 500. errors. That *It is full of corruption, confusion, and prophanation: that the orders therein prescribed are carnall, beggerly, dung, drosse, lowsie, and antichristian.* They say, *We eate not the Lords supper, but play a pageant of our owne, to make the poore seely soules beleeve they have an English masse: and so put no difference betwixt truth, and false-hood, betwixt Christ, and antichrist, betwixt God, and the divell.* 1 Admonit. Miles.

If this were true beloved, then had we cause to looke about us: But (GOD be thanked) there is no such matter: it is but contempt, ambition, and selfe love that deceiveth them: their tongues, and pens are their owne, they will write, and speake what they list: and yet who shall controll them? Heretikes in former times looking upon the Scriptures with their eyes have condemned them of follie. There was never any thing so

exactly written in the World, which is not subject to malice, and ſlander. We deſire theſe men in as milde, and gentle ſort as we are able, that they would not deale in this manner.

The very heathen might teach them better modeſty. He that by wreſting of lawes eſtabliſhed (ſayth one of that crew) doth ſeeke to pervert their meaning, *Dum ſophos eſſe cupit, fit plane ſycophanta*: Whileſt he would ſeeme wiſe, he prooveth indeed a ſycophant.

I have read, that if any thing, fact, writing, Law, or whatſoever may in reaſonable conſtruction admit two interpretations, the beſt, and the mildeſt is ever to be received. And the civill lawyers have theſe rules; *Semper in dubiis benigniora ſunt præferenda*: Alwaies in doubtfull matters the more benigne are to be preferred. *Non oportet jus calumniari, aut verba ejus captare*: It is not meete to cavill at lawes, or to ſnatch at their words. Another ſaith, *Non ſunt rejiciendæ leges quæ interpretatione aliqua poſſunt convenire*: Lawes muſt not be rejected, which by any reaſonable interpretation may be reconciled.

By theſe, and many other the like perſwaſions we labour to withdraw them from their wringing, and wreſting (with ſuch bitternes) thoſe things in the Communion booke: which eyther they miſlike without cauſe very unjuſtly, or elſe do pervert upon ſome falſe collection very extremely. But nothing will ſerve them: for now ſome of them through a ſwelling pride of their owne conceits (which as it is commonly noted, hath caſt them into a kinde of frenſie) are not afraid to lay this ſlander upon the Church, and upon her moſt excel-

lent

lent Majesty, that since her Highnes Reigne, there hath not bene in *England* any booke of publike Praiers, and order for the administration of Sacraments, or any open forme for the outward profession of our Religion, allowed at all hitherto by the lawes of the Realme.

Another sort likewise there are, that will not give their heads for the washing, who of their goodnes are content to allowe us a booke, and forme of publike Praier confirmed by Law, but yet in another sort, even for good natures sake, and because they would be thankefull to the time, they wholy condemne it. For say they, though there were never an evill word or sentence in all the forme of our Praiers, yet to appoint that forme to be used, though the words be good, the use is naught. As if a man should say (if I attaine their meaning) although the words in the Lords praier be good, yet to appoint such a forme of Praier, the use is naught. 2 *Admonit.*

Good Lord! if the fathers before mentioned, deerely belooved, were now alive to see their dealings herein, how every boy, in a manner, doth take upon him (as though he onely were learned, zealous, and wise) to controll, condemne, and to rage thus at his pleasure: surely I suppose they would wish at the least, as *Gregory Nazianzen* sometime did, seeing in his daies, the like pride, and sawcy malapertnes of many.

When I consider (saith he) *effrenem linguarum pruritum: the unbrideled itch of tongues, which raigneth at this time: and how men by their owne voyces, as it were, Vnius diei spatio, do make themselves Divines, and challenge the commendation of learning, and wisedome:* Orat. 3.

Quibus una voluntas ad hoc ſufficit ut docti ſint, whom their will alone is able to make learned: I cannot chuſe but wiſh with all my hart, with the Prophet Ieremy; That I might go, and dwell in the Wildernes, that ſo I might leave the ſociety of men, and give my ſelfe onely to contemplation.

And for you my brethren, J am plainly out of doubt, that if they ſaid not of them, *Vtinam abſcindantur qui vos perturbant*: I would to God, they were cut off who thus do trouble you: they would adviſe you from the bottome of their harts, to be ruled by the Apoſtle in this place; *Nolite credere omni ſpiritui*: Beleeve not theſe ſpirits.

Gal. 5. 12.

The new Communion booke.

But very well: ſeeing they are ſo greatly offended with this booke, what is it they deſire themſelves? Forſooth a booke they could be contented to have, but it muſt bee of their owne making. J beſeech you marke, and obſerve their courſe taken to this purpoſe. About foure yeeres ſince, ſome two or three private men in a corner framed a booke of the forme of Common Praier, adminiſtration of the Sacraments, &c. And without any authority publiſhed the ſame, as meete to be imbraced, and uſed in all the pariſh Churches of *England*.

This booke they tolde us was a very perfect booke, agreeable to GODS Word, and the uſe of the reformed Churches: and in the end thereof, a *proviſo* is made in theſe words: Provided that nothing be done contrary to any order ſet downe in this booke. The poſie which they have choſen to ſet in the forefront of their booke, thereby inſinuating the excellency of it, is this. No man can lay

any

any other foundation then that which is laid, even CHRIST JESVS.

In this booke they seeme to set downe a breefe summe of christianity, and the very absolute forme of Ecclesiasticall government: which they say, Christ hath prescribed onely to be received with the godly in the Church. And here you shall see (my brethren) a very strange, and wonderfull stratageme. For would you thinke that in a booke of this nature describing so perfect a platforme of Church government, the civill Magistrate should be quite forgotten? Was there ever untill this day any publike confession set foorth by any true Church in the World, since the propheſies were fulfilled (as Saint *Augustine* saith) that Kings, and Queenes should be the fosterers, and nurses of the Church, where for any supremacy or government of persons, and in causes Ecclesiasticall the civill Magistrate is wholy left out? Can there be in a Christian common-weale such an absolute order of Ecclesiasticall government, as they brag of, set downe for the onely forme, which is necessary to bee observed without any mention of the civill Magistrate? Let this sinke into your harts as it shall please GOD: what if they had obtained their purpose, for the allowance of this booke? But I will proceed with the History farther. *Augustine.*

The next yeere another booke of Common-Praier, &c. with the like authority, and commendation that the other had, was cast abroad: or you may call it the same booke, if you list, so you understand what violence, and torments, in so tender an

age it hath ſuſtained. The whole forme, and order of it, was in a manner changed (they are ſo conſtant) and in other places, and points of matter, there are not ſo few as 600. alterations. The wiſe man ſpeaking of ſuch reſolution, ſaith, that *Stultus ut Luna*
Eccles. 27. *mutatur.*

In the laſt page of this booke for manners ſake (as it ſeemeth) they have remembred the civill magiſtrate: but that in ſo cold, and ſparing a ſort, as in my opinion, there is not a Prieſt in Wisbich who will refuſe (the circumſtances thereof being conſidered) to ſubſcribe unto it.

But to goe forward: Within another yeere a third booke is begotten, and brought foorth, differing in ſome points from both the other: and they have beene very earneſt that this ſhould be allowed of by publike authority. Howbeit if you thinke their meaning to be, as they ſeeme to pretend, you are wholy deceived.

For a ſimple man would conceive thereby that their purpoſe is, we ſhould have a preſcribed, and ſet forme of publike Praier to be uſed from time to time in our ſeverall congregations: ſo as poore men by often hearing of them might the better know, and underſtand them, and peradventure have them by hart, or, at the leaſt, be ſo cunning in them, as that when the miniſter ſhall begin with any Praier, underſtanding before the drift thereof, their harts might fully concurre with him in every particular ſentence, and with a better reſolution in the end ſay, Amen.

But in deede they have no ſuch intent: for you muſt imagine, though (as the Serpent before mentioned)

tioned) they have many implications, and turnings, yet they have alwaies means, and waies to shift for themselves. If they should in deed prescribe unto us a set forme of Praier, it might be said that though the words were good, yet the use were naught: and therefore you shall finde it a generall rule in their Rubrickes, that the minister shall eyther pray as there it is set downe, or else as the spirit of God shall move his hart, to that effect, framing himselfe according to the time, and occasion.

So as you see your selves in this point left to the ministers discretion. If he conceiving a Praier upon the sudden, shall after say it was to the same purpose that is prescribed in the booke, you may not controll him.

And how by such kinde of Praiers you are like to be edified, and in what danger you are thereby left, he is of simple judgment that cannot discerne it. A great man and, ring-leader in this faction (at the least heretofore so accounted) though otherwise of a giddy disposition, and very uncertaine: yet hereof upon his good experience he writeth upon occasion, after this sort.

Now what worship or praiers do you use? I am ashamed to name the boldnesse, and folly of some, who scarce able to utter three words orderly, will yet take upon them to bable out a tedious, long, and stuttering Praier, wherein every tenth word shall be the repeating of O heavenly father, O mercifull father, O deere father, O good Lord, O mercifull God, &c. and all things so foolishly packed together, that their praying seemeth rather to be the prating of an infant that would tell some great tale but cannot hit of it. Thus farre the reformer: and yet he saith not all.

For

For ſometimes they will ſo wander either by error or malice, in framing their praiers anſwereable to their affections (which are oftentimes malitiouſly bent againſt any thing or matter wherewith they are diſpleaſed) that no true Chriſtian, if he had time to conſider of their meaning, ought in charity when they have done, to ſay, *Amen*.

Theſe inconveniences have bene long ſince foreſeene, and for the avoyding of them, the Church hath ever tied her miniſters in their ordinary, and publike ſervice, unto a preſcript, and certaine forme of Praier.

About 1200. yeeres ago it was decreed in the Councell of *Mileuitanum*: *placuit, ut preces, &c. Quæ probatæ fuerint in Concilio, ab omnibus celebrentur, nec aliæ omnino dicantur in Eccleſia niſi quæ à Prudentioribus tractatæ in Synodo fuerint*: It pleaſed the councell, that thoſe Praiers ſhould be generally uſed of all men, which are approoved in a Councell: and that no other ſhould at all be ſaid in the Church, but ſuch as have beene ſufficiently conſidered of by wiſe men, or allowed of in a ſynod. And the reaſon which the Councell addeth, is moſt effectuall: *Ne forte aliquid contra fidem, vel per ignorantiam, vel per minus ſtudium ſit compoſitum*: leſt peradventure ſome thing be uttered or framed, eyther through ignorance or want of due conſideration, which may be againſt the rules of faith.

Concil. Mileuit.

And therefore dearely beloved, ſeeing theſe ſpirits would draw you from the Church, and from thoſe Praiers which you know to be godly, and cary you, yea teach you, they know not whether nor what themſelves, I beſeech you beleeve them not.

Thirdly

Thirdly they cry out, that the government of the Church now established in *England*, is both anti-christian, and diveliſh: and that (as I can collect out of their writings) in two reſpects. Firſt, becauſe where we had before a ſpirituall Pope, now the civill magiſtrate is made a temporall Pope: which they ſhew to be far more diſcommodious to the Church, then if they had kept their ſpirituall Pope ſtill: ſecondly, becauſe Biſhops in their ſeverall dioceſes have a ſuperiority, and authority over the reſt of the Clergy. *1 Admonit.* *Dialog of white divels*

Martin upon this ground tooke upon him very boldely to reaſon againſt the Biſhops in this ſort. No petty Popes ought to be maintained or tolerated in any Chriſtian common weale: but our Archbiſhops, and Lord-Biſhops, &c. therefore, &c. Thus *Martin* hath reaſoned againſt one part of this antichriſtian government. But why ſtaied he there? Indeede it was time for him to ſtay. He ſaith he is a courtier: howbeit I am perſwaded there is none there of ſo undutifull a hart to his Soveraigne: For though he cunningly would ſeeme to ſhew his malice onely againſt Biſhops: yet hath he left to be implied the very ſame reaſons againſt the civill Magiſtrate.

So that upon his principles a man may frame this rebellious argument; No petty Pope is to be tolerated in a Chriſtian common-wealth: But her Majeſty is a petty Pope: Therefore her Majeſty is not to bee tolerated in a Chriſtian common-Wealth. And his *Minor* may thus bee prooved; Whoſoever doe take upon them, or uſurpe the ſame authority in cauſes Eccleſiaſticall

within their Dominions, which the Pope had, they are petty Popes: But her Majesty doth so: Therefore her Majesty is a petty Pope: and so consequently not to be tolerated in a Christian common-wealth. Now surely if *Martin* were well examined, he is like to proove a very good subject. But for me he must be as he list, seeing neyther in respect of God nor his Prince he will be as he should be.

Touching the Bb. as you have heard before out of *Ierom*, and as Master *Calvin* upon his report seemeth to confesse: Bishops have had this authority, which *Martin* condemneth ever since the Evangelist S^t. *Marks* time. Besides, in the most flourishing time of the Church, that ever happened since the Apostles daies, either in respect of learning, or of zeale, *Martins*, and all his companions opinion hath herein beene condemned for an heresie. Lastly, there is no man living, as I suppose, able to shew, where there was any Church planted ever since the Apostles times, but there the Bb. had authority over the rest of the ministery. The place of *Ambrose* will no way serve their turne. But I will leave this matter, and come to the second part of this their diveliſh, and antichristian government.

Inst. lib. 4. cap. 4.

When it pleased Almighty God to deliver this Realme of *England* from the bondage, and thraldome of the Bishop of *Rome*, it was thought agreeable to the Word of God, by the chiefest, and best learned men of the Religion in all Christendome, that not onely the title of supreme governour over all persons, and in all causes, as well Ecclesiasticall as civill, did appertaine, and ought to be annexed unto the Crowne: but likewise all honours, dignities,

preeminences

preeminences, jurisdictions, privileges, authorities, immunities, profits, & commodities which by usurpation at any time did appertaine to the Pope.

In this supremacy, these principall points were contained; that the King hath ordinary authority in causes Ecclesiasticall: that he is the chiefest in the decision, and determination of the Church causes: that he hath ordinary authority for making all lawes, ceremonies, and constitutions of the Church: that without his authority, no such lawes, ceremonies, or constitutions are or ought to be of force: and lastly, that all appellations, which before were made to *Rome*, should ever be made hereafter to his Majesties Chauncery to be ended, and determined, as the manner now is by delegates. Supremacy.

This preeminence, and authority was greatly impugned by the Pope, and his adherents: but notwithstanding it was so notably defended by the sundry writings of rare, and speciall men in all gifts of piety, and learning, as that hitherto (Gods Name be blessed for it) the truth therein hath notably prevailed. Amongst many bookes which have beene written to this purpose, you shall finde these very learnedly penned. one *De vera differentia Regiæ potestatis & Ecclesiasticæ*: another by Master *Bekinsawe*, *De supremo & absoluto Regis imperio*: a third, *De vera obedientia*, written by a man at that time in this point well affected. Likewise (as you may read in Master *Foxe*) *Cuthert Tunstall* Bishop of Duresme, and *Iohn Stokesly* Bishop of London, write a short treatise in forme of a letter to Cardinall *Poole* then resident in *Rome*, very effectually compiled to the same effect. Lastly, you cannot but remember with

what learning, and authority this matter hath bene defended by Bishop *Iewell* against *Harding*, by Bishop *Horne* against *Fecknam*, by the Deane of *Pauls* against *Dorman*, by Doctor *Ackworth* (as it is supposed) against *Saunders*, and by dives others, as occasions have beene offered by the Papists.

I am perswaded there was never cause more throughly handled; and the issue betwixt them was ever this, whether the King within his Dominions, or the Bishop of *Rome*, might by the Word of GOD rightly challenge the foresaid authority.

Mary now a third sort of men are risen up in the World: who do affirme that they all joyned upon a wrong issue: and that the authority which both sides laboured for, doth indeed appertaine unto their presbyteries, and Ecclesiasticall Senates.

I would be loth dearely beloved, to abuse you with untruthes: and therefore I have thought good to make this matter more plaine unto you by a very manifest example, authorised in a declaration published by the King of Scots.

A declaration.

Scotland.

About some sixe or seven yeeres ago (as I do imagine) certaine men of the new government, intending the erection of these presbyteries in *Scotland*, began their parts, and proceeded as followeth.

They did greatly inveigh against the superiority of Bishops, and likewise repined at the Kings authority in causes Ecclesiasticall: whereupon in his minority, a certaine number of Ministers gathering to themselves certaine Gentlemen, and divers others,

others, did erect by their owne authority their Eccle-siasticall senates: and usurping all the whole Eccle-siasticall jurisdiction, did alter the lawes at their owne pleasures, without the knowledge, and appro-bation, eyther of the King or state.

They likewise tooke upon them to discharge the state of Bishops, and to declare the same to be unlaw-full: directing their commissioners to the King, and commanding him, and the counsell, under paine of excommunication never afterwards to appoint any more Bishops, because they had concluded that e-state to be unlawfull.

They prescribed lawes to the King, and state, and appointed generall fastings throughout the Realme when they thought good: especially when some factioners in the Country were to moove any great enterprise.

Besides, divers of the minsters having preached very factious, and seditious doctrine, and being in that respect called before the King to answer the complaints made against them, they utterly dis-claimed the Kings authority, as an incompetent judge, alleaging for themselves, that for such matters, as were spoken in the pulpet, they ought to be ex-empt from the judgment, and correction of Princes, denieing his authority flatly in causes ecclesiastical.

The King giving commandement upon the sa-terday, to certaine noble-Men for the feasting of the Embassadour of *France* in *Edenborough* the next monday after: a number of the Presbyterie understanding thereof: assembled themselves to-gither on sunday in the morning, and presump-tuously caused the Ministers to proclame a fast

to be held the ſame monday, and could by no means be intreated to alter their determination therein. So as whileſt the Lords, and the chiefe of the City, according to the Kings commandement, were about the intertainment of the embaſſador, the miniſters one after another all the day long in their ſeverall Sermons were bitterly inveighing againſt them: and had it not bene for the Kings great importunity, they had bene all excommunicated.

But yet another pranke which they plaied paſſed all theſe. The King with the advice of his Eſtates in Parleament, having reſolved upon a certaine fact committed by ſome of his ſubjects, that it was treaſon: theſe men in their aſſembly (eſteeming their judgment to be the Soveraigne judgment of the Realme) did not onely approove the ſame fact as lawfull, contrary to the ſaid act of Parleament, but ordained all them to be excommunicated, who would not ſubſcribe to their determination therein.

When the King ſaw what courſe theſe men held, and how notwithſtanding the equality they pretended, they ſought altogether their owne advancement: how they erected that in themſelves, which they had dejected in the Biſhops: how they tooke more upon them then ever the Biſhops had done: how they did imitate prepoſterouſly the papall juriſdiction: how under the pretence of their presbyteries, they trod upon his Scepter, and laboured to eſtabliſh an Eccleſiaſticall tyranny of an infinite juriſdiction, ſuch as neyther the Law of God or man could tolerate: and perceiving withall, that the new erected government was the mother of all faction, confuſion, ſedition, and rebellion: that it was an introducti-

on to Anabaptisme, and popularity: that it tended to the overthrow of his state, and Realme, and to the decay of his Crowne: and that he must eyther discharge himselfe of the Crowne, or the ministery of that forme of government, by the consent, and act of Parliament, 1584. he overthrew their presbyteries, and restored the Bishops againe to their places. All this you may finde more at large set downe by the King himselfe in his said declaration.

It may here be said (for they dare say what they list) that now the King is of another minde: and that this declaration was made when he had conceived some displeasure against them.

For the King, he is not altred. *Idem piscator sapit.* His Crowne, and their soveraignty will not agree together. And what cause he had to proceed against them as he did, although it be great boldnes in such a case, not to rest satisfied in the Word of such a King: yet for your better understanding, what to thinke of this kinde of government (for never a barrell will prove the better herring) you shall heare the opinion of one of our owne country-men, who was in *Scotland* about the same time, and observed very diligently the wonderfull pride, and insolency thereof.

I *judge* saith he (writing of this Parleament now assembled) *that if the Parleament should establish such names, and those the officers according to those names which seeke their owne discipline, that then insteede of one Pope we should have a* 1000. *and of some Lord Bishops in name a* 1000. *Lordly tyrants indeed, which now do disdaine the names. This I have found by experience to be true: I can testifie by triall of* Scotland, *which have travelled*

travelled over in their beſt reformed places: as in Dondee Saint Andrewes, Edenborough, & ſundry other Townes: and have knowen the King in great danger, and feare of his life by their lordly diſcipline, &c. And againe: *I have ſeene all manner of wickednes, to abound much more in their beſt places in* Scotland, *then in our worſer places here in* England.

Furthermore it may pleaſe you brethren to heare the ſame mans judgment of ſuch, as do labour ſo buſily in this matter: in a treatiſe of his againſt one *Barowe*.

Whereas you charge us (ſaith he) *in denieing Chriſt in his offices, and conſequently not to be come in the fleſh: it ſhall appeare by your presbytery or eldermen, that indeed you are, and will be the aldermen, even to pull the moſt ancient of all, Chriſt Ieſus himſelfe by the beard: yea, and ſeeke not onely to ſhake him by the lockes of his haire out of his office, but alſo all his ancients under him, I meane the lawfull magiſtrates, and miniſters, which have lawfull authority from him.*

Wherefore not we but you rather ſeeke the gliſtering blaſe of great name: and if once you might get up the names of Elders, and Presbyters, what miſchiefe, cruelty, and pride would not ſtreame from that name, even as fire from a blaſing Star to ſet on fire the whole World? Every buſie foole, the more buſie he were in diſcrediting others, and ſeeking maſterſhip among the people, the better elder he ſhould be judged. Yea, and this new name of an elder given him, were even as a Sacrament of grace, and would ſeale up all his knavery: that whatſoever filthines dropped from him, yet the skirte of his ancients gowne ſhould cover it.

This mans opinion herein I know will be greatly contemned,

contemned, becauſe I thinke he hath bin of another judgment. But yet they may give him leave to ſpeake, as his experience (which is no fooliſh maſter) hath taught him. For commonly it comes to paſſe, when raſh men run headlong into any new deviſes, that *Poſteriores cogitationes ſolent eſſe ſapientiores*: their afterwits are beſt. Howbeit, let him finde what favour at their hands he ſhall, I muſt indeed confeſſe, that if this matter had onely depended upon his report, or opinion, I would not at this time have made mention of him. But it is far otherwiſe. For indeede if their proceedings bee better conſidered, that which he hath ſaid, eyther of his judgment touching their presbyteries, or of his experience in *Scotland* concerning their practiſes, and that even againſt the King it is in a manner nothing. *Cicero.*

J beſeech you brethren, eſpecially you that have beene brought up in learning, and are able to looke into this cauſe, do but conſider how the cheefe magiſtrates have beene uſed, and dealt withall, whereſoever this abſolute government, which they ſpeake of, hath beene erected. Reade the writings of the chiefeſt pillars of theſe platformes, as the booke *De jure magiſtratuum in ſubditos*: the booke intituled *Vindiciæ contra tyrannos*: another *De jure regni apud Scotos*: The dialogs of *Euſebius, Philadelphus*, with ſundry other of that ſort, and you ſhall finde in them theſe moſt ſtrange, and rebellious propoſitions ſtifly maintained, dilated, and amplified.

The people of themſelves may ſet up Gods ſervice, and abrogate ſuperſtition: *It is lawfull for the people by force of armes to reſiſt the Prince, if he hinder the building of the Church*: That is (as it apeareth by the whole *Steph. Iuni-us pag. 36. Idem pa. 28*

drift almoſt of that booke) their presbyteries: *The people that do not reſiſt the Prince affecting the ſeat of God* (that is claiming ſupremacy in cauſes Eccleſiaſticall) *do as it were offer ſacrifice to Idols. If Princes do hinder them that ſeeke for this diſcipline, they are tyrants both to the Church, and Miniſters* (ſaith one of them) *And being tyrants they may be depoſed by their ſubjects*, as they do generally all of them hold.

Idem pag. 3.

Dialog of white Divels.

J dare avowe it unto you brethren, and I thinke no man will make exception againſt it: that if all were laid before you that the Popes have done againſt Princes: it is not more then theſe men defend may be put in execution when they thinke good by themſelves, and the people.

J might make this thing very plaine unto you by divers particular examples, which they greatly allow, and propound to themſelves for their imitation: were it not that the very naming of them would grow offenſive unto you all. Onely in generality it may pleaſe you to underſtand what is written to this purpoſe in a booke printed at *Geneva*, and compiled by three or foure whoſe names I know not. *Although* (ſay they) *The Popes for ſundry enormities have depoſed Princes by their unlawfull authority, yet the reaſon that mooved them ſo to do was honeſt, and juſt, and meete to be received, and executed by the body or ſtate of every common wealth.*

Jf any do here object, that I ſtand too long upon this matter, conſidering that theſe things do touch mens dealings, and writings in other Countries, and cannot in any ſort be applied to our reformers in *England*: my anſwer is, that I wiſh from the bottome of my hart it were ſo, but I greatly feare, by that which

which already is done, that except there be in time very good order taken, it will fall out far otherwiſe.

For it ſeemeth to me, that whatſoever hath bin done herein abroad is laboured for to be put in execution here with us at home. Our Biſhops you ſee how unchriſtianly they are handled, even with more contumely, and diſdaynfull reproch, then ever it is to be read that the heathen uſed againſt their prieſts, of what condition, and behaviour ſoever.

Her Majeſty (for whoſe happy eſtate, and long life he that will not pray unto almighty God, deſerveth neyther ſtate nor life in this common wealth) in that ſhe taketh upon her to rule as ſhee doth in matters concerning the Church, according to the lawfull authority which is united unto her Crowne, is by theſe men cunningly reſembled unto all the wicked Kings, and others, of whom we read in the Scriptures, that they tooke upon them unlawfully to intrude themſelves into the prieſts office: as unto *Saul* for his offering of ſacrifice, unto *Oſias* for his burning of incenſe upon the altar of incenſe: unto *Gedeon* for his making of an ephod: and unto *Nadab* and *Abihu* for their offering with ſtrange fire. *Miles, &c.* 1 Sam. 13. 2 Chro. 26 Iudg 8. Levit. 10.

And they affirme, that no civill magiſtrate hath preeminence by ordinary authority, eyther to determine of Church cauſes, or to make Eccleſiaſticall orders, and ceremonies. That no civill magiſtrate hath ſuch authority, as that without his conſent it ſhould not be lawfull for Eccleſiaſticall perſons to make, and publiſh Church orders. That, *They which are no Elders of the Church, have nothing to do with the government of the Church.* And whereas Maſter *Harding* ſaith, that the office of a King in *T. C.* 2 *Admonit.* *Demonſtrat. of diſcipl.*

it ſelfe is one every where, not onely among the Chriſtian Princes, but alſo among the heathen: and thereupon concludeth, that a Chriſtian Prince hath no more to do in deciding of Church matters, or in making ceremonies, and orders for the Church, than hath a heathen: Maſter *Cartwright* alloweth of his judgment, and doth expreſſely affirme, that he is of the ſame opinion, profeſſing his miſlike of thoſe who teach another right of a Chriſtian, and of a prophane magiſtrate.

So as indeede they attribute in effect no more to her Majeſty, and all other civill magiſtrates in theſe
T.C. cauſes, than the Papiſts do, which is *Poteſtatem facti non juris*. I know how ſome of them ſhuffle to avoid this accuſation, pretending that they give the prince more than *Poteſtatem facti*: For our men do thinke they may ſay what they liſt, and ſalve it againe at
Snecanus de diſc. Eccleſ. their owne pleaſure: mary *Gellius Snecanus* he dealeth more plainly, and commending this diſtinction, ſaith in expreſſe words, that *Controverſia juris* doth pertaine to the miniſtery: *Licet facti executio in politicis ſit penes civilem magiſtratum*: although the execution of the fact in civill cauſes do appertaine to the civill magiſtrate.

Now ſeeing, dearly beloved, how far theſe men are gone already upon their owne heads, who knoweth whether in ſhort time they will not diſclaime her Majeſties authority, if they ſhall be called to anſwer to their miſdemeanors, eſpecially if they concerne matters of the pulpet: or whither they purpoſe to diſcharge the eſtate of Bb. & to erect of themſelves their new found plat for government? What they wil do, I know not; but what they have written, you ſhal heare.

If

If this reformation (ſaid on of them, when he was of that humour) *be not haſtened forward by the magiſtrate, the ſubjects ought not any longer to tary for him, but do it themſelves.* The authour of the ſecond Admonition (againſt whom, as J thinke, there will no exception be taken) affirmeth, that he, and his fellowes *Are forced in conſcience to ſpeake for this new order, and* (as he ſaith) *to uſe it.* And in another place; that *There is many a thouſand that deſire the ſame that he doth, and that great troubles will come of it, if it be not provided for.* J thinke he meaneth, if they obtaine not their deſire. Another is likewiſe very peremptory, and reſolute, that the *Presbytery muſt prevaile: and if it come to paſſe* (ſaith he to the Bb.) *by that meanes which will make your harts to ake, blame your ſelves.* *Martin* in his firſt Booke threatneth *Fiſts*: and in his ſecond, hee wiſheth that our Parleament, which is now aſſemled, would put downe Lord Biſhops, and bring in the reformation which they looke for, whether her Majeſty will or no. Let the place be conſidered, whether I have attained to his meaning. Surely whileſt he talketh much of treaſon, I feare he will be found a traitour himſelfe. *Demonſt. of diſcipl. in the Preface.*

For how can he conceive that ſuch a thing ſhould be brought to paſſe (if her Majeſty do her beſt to withſtand it) without a rebellion at the leaſt, that J may go no farther. Hath not her highnes in making of lawes a negative voyce? Is not *Lex principis opus*? hath not every law *Vim cogentem* of the King?

I aſſure you (my brethren) theſe are deſperate points to be ſtood in. And I do verily feare, that except good order be taken, and that in time, theſe things

will grow to ſome extremities. For ſeeing theſe ſpirits of ours do follow ſo exactly, and with ſuch hot purſuite, the outlandiſh precepts, touching the forme of their new government, is it not to be provided for, leſt they fall to the outlandiſh meanes likewiſe (mentioned before in their traiterous propoſitions) for the erecting, and eſtabliſhing thereof.

I was enformed by a magiſtrate of right good worſhip, that a preacher of this faction, in the preſence of certaine Iuſtices of the peace, and in a very great congregation did without controlment, convention, or binding over eyther to ſeſſions or aſſiſes, ſet on broch the Doctrine of the former propoſitions for violent reformation.

He greatly complained of the manifold imperfections, wherewithall (as he ſaid) the Church of *England* was greevouſly oppreſſed: and laboured very earneſtly to perſwade his auditory, that in *France* it was lawfull for the people or inferiour magiſtrates to compell their Prince to a reformation of any ſuch deformities: or elſe whether he would or no to do it themſelves. As though he ſhould have ſaid: if by the Word of God it be lawfull in *France*, it is likewiſe lawfull in *England*: the duty of ſubjects to their Kings in that reſpect being one in both.

If theſe things, dearely beloved, which I have reported unto you (in ſort as I have inſiſted upon them) be not true, let me be called to mine anſwer: but if they be true, then I truſt you will confeſſe the neceſſity of this exhortation (ſo far as concerneth your duties) which here the Apoſtle maketh: *Charissimi nolite omni ſpiritui credere.* Take heede of

ſuch

such spirits lest they seduce you, and beleeve them not.

Saint *Paul* in his Epistle to *Titus* doth straightly in him command us, that after one or two admonitions, we should avoid the company of an heretike. Upon which place some learned men do observe, that the Apostles Doctrine there appertaineth but unto private men. For say they, if he had written the same to civill magistrates, he would have bidden them after one or two admonitions, to have punished with due severity all such kinde of persons. And even so say I touching this place. The Apostle exhorteth you that be private men, that you beleeve not every spirit, but concerning you that be magistrates, I am assured, the apostolicall doctrine doth command you, that by your authority you carefully indevour to suppresse such spirits. *Martin* affirmeth that the Bishops are in fault, that there are so many schismes this day amongst us, and I confesse, I am my selfe in some part of his opinion. But yet no farther, then the same reprehension is to be extended generally unto all other magistrats.

Cap. 3. An exhortation to the Magistrats. *Beza.*

Saint *Basill* in his time finding the like jars, and disorder that we have now amongst us: how (as it is in the Booke of Iudges) *every man did even what hee list himselfe*, he saith, he perceived this was the cause: for that (as it is there noted) in those daies there was no King in *Israel*, that is, God was not regarded, or as it may truely be said, the magistrates did not their duties. For there is no great difference betwixt having none at all, and having of such as do neglect the charge which is committed unto them.

Basill.

Nay surely mine opinion is, that if there were not some,

ſome (whether Biſhops, or men of as great or greater authority) that doe in ſome ſort favour theſe ſpirits, they would never have growen either in number ſo many, or in their dealings to have bene ſo violent.

Epiſt. 171. That which Maſter *Calvin* writeth, may very fitly be applied to this purpoſe: *Nemini verbum facere in mentem veniret, niſi quiſquiliæ hominum viderent ſe proceribus officium præſtare, ac paratam ſibi eſſe maledicentiæ mercedem: ſubitóque evaneſcerent mendacia, niſi ab eiſdem illis in quorum gratiam conficta ſunt, foverentur*: None would ever have opened their mouths in this ſort, except the baſe, and raſcall ſort of men had ſeene that thereby they ſhould gratifie ſome men in authority, and were to be rewarded: for their evill ſpeaking, and lies would ſoone have dyed, if they were not nouriſhed by thoſe, for whoſe pleaſure they were publiſhed.

Ad Q. fratrem. Be it that hitherto you have bene mooved to ſpare them with their great ſhew of zeale. For as *Cicero* ſaith: *Vt quiſque eſt vir optimus, ita difficillimè eſſe alios improbos ſuſpicatur*: The beſt men, do leaſt of all ſuſpect others to be evill. Yet now that you ſee into how deſperate, and dangerous a courſe they are fallen your farther bearing with them will not be well excuſed. They are almoſt come (as *Tert.* noteth) of ſuch like men, *A ſtilo ad machæram*, from words to blowes. Her Majeſty is depraved, her authority is impugned, and great dangers are threatned. Civill government is called into queſtion: Princes prerogatives are curiouſly ſcanned: the intereſt of the people in Kingdomes is greatly advanced: and all government generally is pinched at, and contemned. The Church is condemned, the ancient fathers are

Tertull.

deſpiſed,

despised, your preachers are defaced, and yet these men are tolerated.

Let it be held for good policy, *Vt anseribus cibaria locentur, & canes alantur in Capitolio*, for feare of theeves in the night: But yet (as *Cicero* saith) if they will gaggle, and make a noise in the day time without any cause, *Opinor iis crura suffringantur*: I thinke it very fit they be rapt on the shinnes. And even so it is with these our Prophets, and their adherents, as it followeth in the same place: *Alii eorum anseres sunt qui tantummodo clamant, nocere non possunt: alii canes qui latrare & mordere possunt: cibaria his præberi videmus*: Some of them are geese which only gaggle, and cannot hurt: others are dogs, which both can barke, and bite: and yet we see them maintained. *Sed vos maximè debetis in eos impetum facere*: But you that are magistrates ought rather to restraine them. *Cicero.*

Zanchius in his Epistle before his answere to *Holderus* the Arrian, being greatly mooved with the like schismatikes in *Germany*, doth cry out in the bitternes of his hart, *O tempora! O mores!* good LORD what times are these wherein we live, and how are men in their manners growne to bee monstrous? I beseech Almighty GOD (saith he) (using the very words which *Alexander* Bishop of *Constantinople* upon the like occasion had once used) that eyther it would please his Majesty to represse *Horum incendiariorum nefarios conatus*: The wicked attempts of these fire Brands, or else to take me out of this life, that I may never behold the miseries, and calamities which of necessity thereby must fall upon the Church. He exhorteth *Zanchius.*

the Magiſtrats that they would more diligently looke unto their duties then before time they had done. *Cur enim unicuique quicquid lubet ſcribere, & in quemvis pro ſua libine debacchari, eaque ratione Eccleſias perdere permittitur* ? For why is every one ſuffered (ſaith he) to write what he liſt, and to raile upon every man at his pleaſure, and ſo by that meanes to deſtroy the Church?

Nay ſurely if you looke not to this geare in time, this judgment doth but begin at the Houſe of God, and it will proceede farther to the overthrow of all government. GOD of his infinite mercy open your eyes that you may ſee theſe dangers, and grant you both grace, and courage, that you may in due time prevent them.

To the people. And now unto you all dearely belooved, who having no authority to repreſſe theſe ſpirits, muſt carefully looke about you, that you be not deceived: I beſeech you with the Apoſtle, Do not beleeve them.

The Doctrine of the Church of *England*, is pure, and holy: the government thereof, both in reſpect of her Majeſty, and of our Biſhops is lawfull, and godly: the booke of Common-Prayer containeth nothing in it contrary to the Word of God.

All thoſe points have bene notably approoved, and maintained not onely againſt the Papiſts, but likewiſe againſt ſome other ſchiſmatikes, and you your ſelves with great joy, and comfort have in time paſt imbraced them accordingly. If any of you now, my brethren, be otherwiſe affected, the fault is in your ſelves: for they remaine (as the nature of truth requireth) to be as they were before: but you through

through your rashnes in following of every spirit, are growen to a wonderfull newfanglenes: and are indeed become meere changelings. *Quemadmodum eadem terra stat rectè valentibus, quæ vertigine correptis videtur moveri*: As the same Earth (saith *Greg. Naz.*) appeareth immooveable to those that are in health, which to the giddy doth seeme to turne about: so you, my brethren, by following the perswasions of false Prophets (who, as *Irenæus* saith; *De iisdem non semper eadem sententias habent*: Of the selfe same things have not alwaies the same opinions) are drawen to an unjust misliking of the Church; *Et amantes vel non amantes, haud eadem de eisdem judicatis*: And according to your love, or hate your judgments upon the selfe same things do vary, and alter. Orat. 8.

See, I pray you, what dislike is able to worke; and therefore take heed of those who shall indevour, through lies, and slanders, to make the truth, and the preachers thereof odious, and hatefull unto you. For as the Apostle writeth; *Æmulantur vos non benè, sed excludere vos volunt, ut, illos æmulemini*: *They are jealous over you amisse*, even for their owne purpose, and commodity: yea they would exclude you from the Doctrine you have received at our hands, and from the affection, and love, which you once bare unto us, that ye might altogether love them, and follow their devises. Gal. 4.

And that is the end of their railings, and libelling. *Mos semper fuit hæreticorum, quorum doctrinam non possunt confutare, illorum vitam in odium adducere*: It hath alwaies bene the manner of heretikes, to bring their lives into hatred, whose Doctrine they cannot confute. Knowing that by the contempt of

the one, doth eaſily enſue the diſlike of the other.

Howbeit, they will pretend that the zeale of GODS glory doth moove them unto ſuch bitternes, againſt the preſent eſtate of Religion, and againſt the chiefe maintainers of it, and that for conſcience ſake, and for the glory of Sion they are driven to uſe ſuch more than tragicall outcries. But *Bernard* will not ſuffer them to hide their malice under theſe maskes, who writing againſt certaine ſchiſmatikes in his time, ſaith, *Alii quidem nudè atque irreverenter, uti in buccam venerit, virus evomunt detractionis*: Some do plainely, and irreverently, even as it comes into their ſtomacke, ſpue out the poyſon of their ſlanders. Mary others there be, who cover their malice more cunningly, nay more hypocritically, as though all they ſaid proceeded of meere love, and Chriſtian charity, of whom it followeth; *Videas præmitti alta ſuſpiria: ſicque quadam cum gravitate, vultu mœſto, demiſſis ſuperciliis & voce plangenti egredi maledictionem, & quidem tanto perſuaſibiliorem, quanto creditur ab iis qui audiunt corde invito & magis condolentis affectu, quàm malitioſe proferri*: You ſhall ſee ſome, that after they have fet divers great ſighes, and groanes, will preſently with great gravity, and drawing out of their words, with a heavy countenance, with caſting downe their heads, and with a pittifull voyce, breath out malediction, the which men do rather beleeve, becauſe it ſeemeth by ſuch their hypocriticall dealing, rather to proceed of a ſorrowfull compaſſion, than of malice, and hatred. But dearly beloved, take heede of theſe ſpirits. Where you finde

Serm ſuper. Cant. 24.

theſe

theſe conditions, beleeve not, I pray you, any ſuch proteſtations.

Furthermore, you ſhall have ſome that will come unto you with a long tale, proteſting that they cannot refraine their teares, with the ancient men in *Ezra*, to ſee the foundation of our new Temple not to be anſwerable (as they ſay) to the beauty of the old. And herein they thinke they ſhould be very acceptable unto you: whereas in truth the crying of theſe aged men, was a great diſcouragemēt to the builders, and one of the principall lets, why the worke went no better forward: and the Prophet *Aggæus* was ſent from God to reproove them for it; allowing, nay preferring in ſome reſpects, the new building, which then they had in hand, before the other, which ſome ſo much affected. *Olevianus in 12. Rom.*

So as, deerely beloved, when you heare the like cries, in any wiſe beleeve them not; but rather ſhout aloud for joy (as there it is likewiſe noted) in that you have lived to ſee your Temples purged from the leaven of Popery, and to flouriſh, as they do, with the ſincerity, and truth of Chriſtian Religion.

They will furthermore (the better to creepe into your harts) pretend great humility, and bitterly exclaime againſt the pride of Bb. as though they affected nothing elſe by their deſired equality, but ſome great lowlines, and to proſtrate themſelves at your feete for your ſervice: whereas in deede they ſhoote at greater ſuperiority, and preeminence, then ever your Biſhops did uſe or challenge unto them: and would no doubt tyrannize by their cenſures over both Prince,

and people at their pleaſure, in moſt untollerable, and popelike manner. As partly you may gather by the premiſſes, and partly furthermore underſtand in that not onely they do uſe the very ſame arguments for the ſoveraigne authority of their presbyteries (againſt the Prince) in cauſes Eccleſiaſticall: that the Pope doth for his principality in the ſame (and none other ſo far as I can read, or I thinke can be ſhewed by any) but do likewiſe make to all our arguments for her Majeſties ſupremacy againſt them, the very ſame anſwers, (if not word for word, yet alwaies in effect) that *Harding*, *Stapleton*, *Dorman*, and *Saunders* have made to the ſame arguments uſed by Biſhop *Iewell*, Biſhop, *Horn*, Maſter *Nowell*, and others to the ſame purpoſe, and againſt the Pope. I cannot ſtand to enter into any particular examples of this matter, onely I thought it neceſſary at this time to advertiſe you of it (take his advantage thereof who liſt) that you might the better beware of ſuch kinde of ſpirits.

You have heard them, I am ſure, greatly exclaime againſt our Bb. livings, as though they had too much, thereby to perſwade you with what ſimple allowance they could content themſelves: and yet (as you have heard) they reckon all the livings of the Church too little for themſelves: condemning you of the laity, who eyther have or would have part with them, for cormorants, *Dionyſians*, and for ſuch wicked traitors againſt the Church, as *Iudas* was againſt CHRIST.

They would gladly ſeeme to be very godly, zealous, and religious: and yet notwithſtanding, if you will rely upon Saint *Iames* his opinion, and judge of them

them by the usage of their tongues, in their immodest speeches, and libelling, you shall finde their profession thereof to be full of so great vanity, as that particularly it may be verified almost of every one of them: *Hujus vana est religio.*

If they set foorth a booke of Common-Prayer, then caution is made that nothing be done contrary to any thing set downe in the same. If they decree any thing in their synods (yea though it be in civill matters) against an act of Parleament, that treason is not treason, yet if you withstand them, you are foorthwith accursed: or as touching Church causes, except it should so fall out, that they do erre in their determinations, and that in some great matter of faith, all men must stand unto their orders, decrees lawes, and constitutions.

But on the other side, if the Church indeed, upon sufficient grounds shall eyther publish a booke, or command any thing to be observed, though that which is commanded have bene determined of, not onely by provinciall or nationall synods, but by all the generall councels in effect, which were held before the tyranny of popery: yet (as Saint *Bernard* saith in the like case) *Hærent ad singula quæ injunguntur, exigunt de quibusq; rationem, malè suspicantur de omni præcepto, nec unquam libenter acquiescunt, nisi cum audire contigerit quod forte libuerit*: they sticke at all things which are injoined, they require the reason of every thing, they suspect amisse of every precept, and will never willingly hold themselves contented, but when they heare that, which peradventure doth please them. *Bernard.*

They sift, they search, and condemne at their pleasure,

ſure. This is too much, that is too little: this is too long, that is too ſhort: this is idolatrous, that is ſuperſtitious: this is wanting, that is ſuperfluous: this is not aright, that is awry: and as Saint *Auguſtine* ſaith, *Niſi quod ipſi faciunt, nihil rectum exiſtimant*: They thinke well of nothing, but of that they do themſelves.

Auguſt.

Jf they expound a place of Scripture, as they do that, whereof i ſpake before, *Dic Eccleſiæ*: and thoſe likewiſe which they bring for the proofe of their aldermen: though they therein diſſent among themſelves, and from the interpretation of all the ancient fathers who ever lived, yet we muſt beleeve them (as *Hoſius* ſpake of the Church of *Rome*) that what they ſay, it is the very Word of GOD.

Jf they alledge unto us the authorities of fathers, and councels, to proove the equality of miniſters, the authority of their lay governours, and the continuance of their presbyteries ſince the Apoſtles times: though therein they pervert them all moſt groſſely, (and I feare of purpoſe to deceive you my brethren, even againſt their owne conſciences, and contrary to the expreſſe meaning of the ſaid fathers, and councels, even in thoſe places which they bring, and infinite others:) yet they will face out the matter with very ſtrange boldnes, and be more then offended that any ſhould examine or ſeeme to miſtruſt them. I could bring you divers examples hereof, but one of each ſort ſhall ſuffice.

T. C. lib. 1. pag. 99. 100 107.

To proove the equality which they ſay ought to be in the miniſters of the word, and Sacraments, they alledge *Cyprian*, *Ambroſe*, *&c.* affirming that in thoſe times there was no difference betwixt a Biſhop and

and a Priest, but that they had all equall authority within their own parishes, and that whosoever was a Bishop, was a Priest, and whosoever was a Priest (that is, a minister of the word, and Sacraments) was a Bishop: whereas in the whole course of their writings the contrary is most manifest: never man besides themselves (to my understanding) did so expound them: the Ecclesiasticall Histories report of those times otherwise, and within lesse then an hundreth yeeres after *Cyprian*, and eyther before or in *Ambrose* daies, it was condemned as an heresie, for any to hold that opinion. T. C. lib 2. pag. 589.

Againe to proove the authority of their Aldermen, (which do neyther preach nor administer the Sacraments) with the use, and practise thereof in every Church long after the Apostles times, they alledge certaine places out of *Ignatius*, *Tertullian*, *Hierome*, &c. where mention is made of priest-hood, of colledges, counsailes, and companies of Priests, that joyned with the Bishops for the better government of the Church, and execution of certaine particular duties. T. C. lib. 3. pag. 41, 45, 68.

Whereas besides that Master *Calvin* himselfe writing of the state of the Church presently after the Apostles daies confesseth, that those Priests were ministers of the Word, and Sacraments: *Habebant singulæ civitates presbyterorum collegium, qui pastores erant & doctores*: Every City had a college of Priests which were pastors, and Doctors: the very authours themselves almost in every part of their workes do call the said Priests *Sacerdotes* (which cannot agree to these lay Aldermen) distinguishing them in direct termes, *à Laicis* from Lay-men: and do Lib 4 Instit. cap. 4 sect. 2

aſcribe unto them ordinarily, authority for the adminiſtration both of the word, and Sacraments, as all writers, fathers, councels, and Hiſtories from that time till this, have ever (theſe men excepted) accounted of them, that is, as of paſtors, doctors, and miniſters of the Goſpell.

But of all other in my opinion the laſt example appertaining to this purpoſe is moſt notable. For the better underſtanding whereof, you muſt know that the Church of God ever ſince the Apoſtles times, hath diſtributed the Eccleſiaſticall miniſtery principally into theſe three parts, Biſhops, Prieſts, and Deacons: according as it is contained in the apology of the Church of *England*: *Credimus, varios in Eccleſia eſſe ordines miniſtrorum: alios eſſe Diaconos, alios Presbyteros, alios Epiſcopos, quibus inſtitutio populi & religionis cura & procuratio commiſſa eſt*: We beleeve that there bee divers degrees of miniſters in the Church: whereof ſome be Deacons, ſome Prieſts, ſome Biſhops: to whom is committed the office to inſtruct the people, and the charge, and ſetting foorth of Religion.

Apology.

This diviſion our new reformers with one conſent do allow, for the very platforme of their deſired government: But their expoſition of the parts thereof, is agreeable to that which is before obſerved of them: even contrary to the profeſſion which hetherto we have made to all the world, and contrary to the teſtimonies of all antiquity. By Biſhops, they ſay, was meant the miniſters of the word, and Sacraments, without any diſtinction of degree, or any inequality for government or authority: and by Prieſts their lay elders onely.

And

And upon this presumption, and very grosse falsification of all the ancient fathers, the chiefe ringleader in this crue is not afraid to use these words: If master Doctor had ever read the Ecclesiasticall Histories, he might have found easily the Eldership most flourishing in *Constantines* time, and other times when as the peace of christians was greatest. T. C. lib. 1. pag. 183.

For reply whereunto master Doctor *Whitgift* now Archbishop of Canterbury, having desired him that was so cunning in the Ecclesiasticall Histories, to bring foorth but one that affirmeth this kinde of government to have bene under *Constantinus*: about three yeeres after, he brought out *Eusebius*, who must do this feate for him: in that he saith there were Bishops, elders, & Deacons at the councell of Nice. Lib. 3. pa. 67

But you shall heare this skilfull man in Histories, how he applieth the authority of *Eusebius*. It is manifest (saith he) that the Churches were governed under him (meaning *Constantinus*) as before, by Bishops, Elders, and Deacons; by that which is cited of *An infinite number of Elders, and Deacons, which came to the councell of Nice, with the two hundreth, and fifty Bishops.*

Heere you see how gladly this fellow would have you to beleeve, that this their government so earnestly now sought for, did most of all flourish about the time of the councell of Nice, that then there was no difference betwixt a Bishop, and a minister of the word, but were both of them, of equall authority, and that then their lay Elders had their consistory with the rest of their companions in every parish.

Whereas all the World knoweth, that *Eusebius* meaneth nothing els in that place, but to signify the

great appearance, from all places, of the Clergy-men, of all ſorts, in that moſt honorable Synod. And it is likewiſe apparant by the ſixt Canon of the ſaid Councell, that long before that time, Biſhops had very large juriſdictions: as the Biſhop of Alexandria is ſaid according to an old cuſtome, to have authority or power over all *Ægypt*, and Pentapoly.

Nay it is manifeſt by the Hiſtory of thoſe, and the former times, that as at the firſt for the repreſſing of ſchiſmes, Biſhops had authority given them over the reſt of the Clergy, ſo upon good experience, and long proofe, that the Biſhops being many in number, did grow themſelves likewiſe at ſome jarres: it ſeemed good unto that Councell, with the emperors conſent, for the bettet government of them in like manner, to divide the whole body of Chriſtendome into foure Patriarchſhips: whereof the firſt was *Rome*, which had authority over *Italy*, and other Churches of the weſt: The ſecond *Alexandria*: which had confirmed unto it the old juriſdiction before mentioned: The third *Antioch*: which was over *Syria*: and the fourth *Ieruſalem*, that ruled the Churches in *Iury*.

So as he that ſhould dreame of any ſuch presbyteries in *Conſtantines* time, as our new men talke of: muſt eyther be very much diſtempered, very ignorant or very malitious. This I am ſure of, that men of ſuch a faculty, can never want authority to proove what they liſt. And therefore, as I ſaid, ſo I ſay againe my brethren, that if they ſhall alledge any of the ſaid ancient fathers, Councels or Hiſtories to proove the equality of miniſters, the government of their Alder men, and the continuance of their presbyteries

ſince

since the Apostles times, they alwaies abuse themselves, falsifie their authors, and endevour to deceive their readers, and hearers: I beseech you dearly beloved, beleeve them not.

I might heere likewise put you in minde, how these Prophets, who seeke to withdraw you from the Church established, are rent in sunder, and divided amongst themselves. They have written bookes one against another, and do most bitterly condemne the doings, and proceedings one of another. You (saith one sort of them) in that you separate your selves from the publike assemblies in *England*, are growen to become plaine Donatists, and heretikes: you (saith the other) in that you having laid the foundations whereupon we stand, and yet do joyne your selves with them, are become meere hypocrites, and apostates: it had beene better for you never to have knowen the truth, than by such your dealings so to have betraied it.

Do you see these things (dearely beloved) and will you not eschew them? Will you give your selves over to an unbridled course, the end whereof you know not? Shall men of such inconstancy lead you from the truth, and make you to imbrace those things, which you know to have beene condemned with one consent by all the ancient fathers for heresies? If you will needes affect them still because you have no stay of your selves; yet let me, I beseech you, prevaile thus much with you, that untill, at the least, they agree amongst themselves, you will be content to give over any longer to follow them.

In so doing, I doubt not, but you shall returne

to your old love of the truth, imbrace with your former joyes this your preſent reformation (which your neighbors adjoyning would thinke themſelves moſt happy to attaine) and with all ſobriety, and contentment, willingly, and obediently ſubmit your ſelves to obey theſe, and the like exhortations, penned by the holy Ghoſt, and tending to perſwade you to perſeverance in that godly Doctrine which you have
Col. 2. received. *Sicut accepiſtis Ieſum Chriſtum Dominum, ita in eo incedite: As you have received Chriſt Ieſus the Lord,*
2 Theſ. 2. *ſo walke in him. And againe; We beſeech you brethren, by the comming of our Lord Ieſus Chriſt, and by your aſſembling unto him, that you be not ſuddenly mooved from your minde nor troubled by ſpirits, that is, by deluding ſpirits, and vaine Doctrine, but ſtand faſt, and keepe the inſtructions which you have beene taught. Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are woorthy love, whatſoever things are of good report, if there be any vertue*, or if there be any praiſe, thinke on theſe things, which you have both learned, and received, and heard, and ſeene in your true Prophets, who have ſome of them ſealed the truth with their bloud, thoſe things, I ſay, forget not, but hold faſt, remember, and put them in practiſe: *Et Deus pacis erit vobiſcum*, And the God of peace ſhall be with you.

Phil. 3. Beware (ſaith the *Apoſtle*) *of Dogs, beware of evill workers, beware of conciſion, that is, of ſuch as cut a ſunder the Church of God. If any man preach unto you*
Gal. 1, *any other Goſpell, than that which you have received,*
Heb. 13. *let him be accurſed. Be not carried about with divers, and ſtrange Doctrines*; for it is a good thing that

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the hart be establiſhed with grace. *Non convaleſcit planta quæ ſæpe transfertur*: that plant never prooveth, which oft is remooved.

Suffer not your ſelves, as it were bowles, to be eaſily turned hether, and thether. *Lapis quadratus ſtabilis eſt: The ſquare ſtone lieth ſureſt. It is very unmeete you ſhould hencefoorth be any more as children, wavering, and caried about like little boates with every winde of doctrine by the deceit of men, and with craftines*, whereby (as men that are well practiſed) they lie in wait to deceive: but follow the truth in love, and in all things grow up as true, and lively members of that body whereof Chriſt is the head. *By whom in ſo doing you ſhall receive increaſe of all heavenly graces in this life, as of faith, ſobriety, obedience, and conſtancy in the truth, and in the World to come obtaine to your endles, and everlaſting comfort, that glorious, and immortall Crowne, which is purchaſed for the godly, by the bloud of the Lambe that ſitteth upon the Throne of all glory.* Of which Crowne God of his infinite mercy grant us all to be partakers, through the merits, and death of Ieſus Chriſt our Lord: to whom with the holy Ghoſt, three perſons, and one God, be all praiſe, honour, and glory, both now and for evermore, *Amen.* Ephes. 4.

The time will come when they will not ſuffer wholſome doctrine: but having their eares itching, ſhall after their owne luſts get them an heape of teachers. 2. Tim. 4.

Whereas there is among you envying, and ſtrife, and diviſions, are ye not carnall, & walke as men? for when one ſaith I am Pauls, *and another I am* Apollos, *are ye not carnall?* 1 Cor. 3.

FINIS.